Millennial STAR

APRIL 1960 VOLUME 122 NUMBER 4

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Cover: Another portrait by artist Alvin Gittins is displayed on the cover. President J. Reuben Clark, Jr., is the subject and is honoured in this issue of the *Millennial Star*. The transparencies from which both this cover and that of the Christmas issue of 1959 were taken, were furnished by Edward O. Anderson.

Credit : The picture on the opposite page was photographed and supplied by Eric L. Fenton.

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THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 10s. per year ($2 foreign), 1s. per copy. The *Star* is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 50 Princes Gate, Exhibition Road, London, S.W.7, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

have a

STAKE

in your future

ONE of the greatest events in the eventful history of the British Mission has been the organisation of the Manchester Stake.

Since the gospel was introduced in Great Britain 123 years ago, there have been dreams and plans of a stake of Zion in Britain. Now it is history. The Manchester saints can have all the privileges and blessing of stakehood.

As I sat at the inspirational meetings of organisation with Elder Harold B. Lee of the Council of the Twelve presiding, with Elder Alvin R. Dyer assistant to the Council of Twelve and European Mission President assisting him, I traced the steps of how this Stake of Zion came about. First, the missionaries came and sought out the seekers of truth. Then, the converts became missionaries through their lives and through their words. As the members of the Church grew numerically, so did the saints grow spiritually and personally. Leadership was in evidence in all phases of the work : the Priesthood quorums, the districts, the branches, and the auxiliaries. At this point of personal perfection and at this stage of district and branch preparation, it was a natural consequence to have a stake of Zion.

This is not the last stake to be formed in Great Britain. This is merely the first stake. There is a " stake " in your future . . . in Nottingham, Birmingham, London, Ireland, Scotland, Wales and in other districts.

If we can but resolve to prepare, we will all live within the boundaries of a stake of Zion.

First comes personal preparation. Live every commandment every day. Become elders and take your wives to the temple for endowments. Of over 1,000 elders in the Mission, only 250 have had their endowments and had their families sealed to them for the eternities. Personal growth and perfection is the first pre-requisite to stakehood, for a stake is made up of members and the members must be worthy and active.

Then comes the emphasis on missionary work. Either we must be district missionaries ourselves, taking our tract of truth to the earnest and sincere; or we must live lives worthy of their own preachment and furnish names from our circle of friends and relatives on whom the missionaries might call.

Now comes the building programme of acquiring sites and building buildings. Now comes the strong auxiliary organisations, the active Priesthood quorums, the fine branch and district presidencies following the stake programme to the letter.

Then, as day follows night and as light follows darkness, there will be a " stake " in your future, for the future will be filled with stakes of Zion, all over this great land of Great Britain.

TBW

President J. Reuben Clark's daughter recalls her childhood . . .

Reflections On Father

by Marianne C. Sharp

"IT is one of the greatest blessings that God ever bestowed upon children that they have had parents who were in possession of true principles in relation to their Heavenly Father, salvation, eternal life, and were qualified and capable of teaching and traditioning their children in the same that they may be qualified to fulfill the object of their creation." These words were spoken by President Wilford Woodruff in 1857.

Such children are blessed indeed! How much convert parents, especially, must look forward to teaching their own children in the gospel light, which was not vouchsafed in their childhood.

In the home established by President J. Reuben Clark, Jr., and his wife, Luacine Annetta Savage, four children were taught and traditioned in eternal principles. While it is not possible to separate from the atmosphere of a home the qualities which a righteous and loving father and a spiritual and loving mother contribute, still in the following words, we shall seek to set down the climate which, in the mind of a child, was particularly created by the father.

The earliest years, while the father attended law school at Columbia University in New York City and the mother took in boarders to help the family of four subsist on borrowed money, are years of legend rather than remembrance. Children, however, had not been denied a being. All possible time which the father could spend studying at home, in spite of muted distractions, was spent in the home, that he might be with his dearly beloved family.

The move to Washington, D.C., upon graduation from law school, and employment in the State Department

enabled the father to begin to pay back the debt for his three years' schooling. (This was accomplished in two to three years.) When serious illness came into the home to one of the children, added to the tender, intelligent, constant ministrations of the mother was the forethought of the father. The best specialists were obtained and the father encouraged, exhorted and relieved the mother at nursing until the recovery was complete. But through the months the father also continued at his work, driving ahead in his chosen vocation. His absorbing care was always for the health and welfare of the mother and children. When one child, following a severe case of what now would be called bronchial pneumonia, was left with threatened pulmonary trouble, for months on end he gave her each morning a cold shower by an open window followed by deep breathing exercises, and then walked her to work with him for a mile and a half. Her recovery was complete.

The family was to reside in the eastern part of the United States for many years—all the years that it took the older children to go through the eight years of grade school and four years of high school. The members of the Church in Washington were few. There was no Sunday School, no Mutual, no Primary, no Relief Society—only a few years later a sacrament meeting held every other Sunday night at the home of Senator Reed Smoot, who was also an apostle. With vision and foresight President Clark inaugurated a policy in his family which, with one exception, was observed for all the ensuing years. Each year at the conclusion of the school term in June, the mother and children took the train to Utah. For days preceding the departure, the thought of leaving "Daddy" all alone lay heavy in the heart, and the endeavour to suppress tears as the last goodbye was said took on the dimensions of a superhuman effort. But the family was to maintain its roots among the members of the Church and to be loyal to Utah. During the summer months the children lived as other Mormon children were living, and, in the small country town, Grantsville, the birthplace of father, they lived in the dear grandparents' home where water was carried into the house by buckets from the pump at the back door—a taste of living vastly different from that of the children in the nation's capital. With what joy the two older girls looked forward, near the end of August, to buying Autumn hats and returning to father in time for his birthday on September 1st. How eagerly they looked out of the train window, after three days and four nights of travel, to see "Daddy" standing on the platform smiling and waving. Every day father and mother had written to each other during the summer, but letters did not fill up the void in the heart for the beloved father's or husband's presence. There was no air-cooling in those days and the children looked with interest on the open tramcars in which "Daddy" had ridden back and forth during terribly humid heat to try and get some relief while his family was enjoying the mountain breezes.

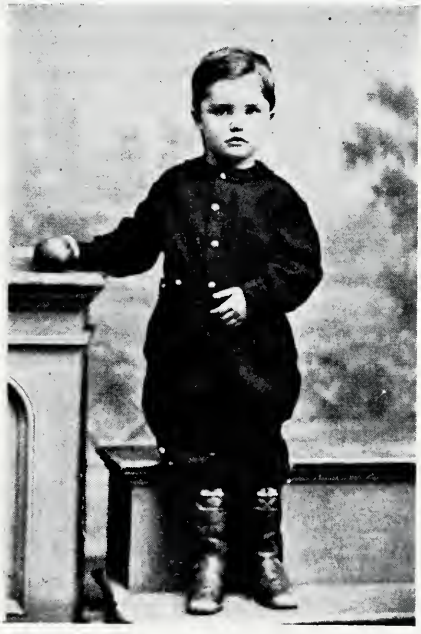
Always the children knew that father expected them to do their very best in school. He worked at the office during the day and studied at his desk at night, so the children knew what it was to study. Father and mother were home every night and father could be counted on to assist with

arithmetic, Latin, algebra, or geometry. It wasn't good enough if you did as well as most; you were to be the best in your studies.

In father's study on the third floor was his desk on which were small paper pads, dear to the heart of a child, and navy-blue, ridged pencils. But none of these was ever to be touched for any purpose by a child, for on them was printed "Department of State" in gold. They belonged to the Government. This was typical of the training given in the family on all moral subjects.

On warm evenings father walked the children to an ice-cream parlour where the best ice-cream in the world was made. None other has ever equalled it. Sitting on father's lap or grouped around his knee, mother and the children were captivated by "Puck of Pook's Hill." Mowgli and Bagheera of *The Jungle Book* became fast family friends. There were always plenty of good books available for reading and much time was spent in their perusal. With the advent of the motor-car, the family went for picnics in beautiful Rock Creek Park with "Daddy" at the wheel. Earlier, riding in a carriage through the Rock Creek fords were never-forgotten experiences.

A childhood portrait of President Clark



A dinner was to be given in the home for the Secretary of State and his wife. Father decreed that the children were to be present for the dinner, except the baby. He knew this was unusual, but he felt the pride of a Latter-day Saint father in his family, and provided rich and unusual opportunities for them. In this way the children became acquainted and formed fond associations with many great men and women of that and future times. There was never any question about a child acting naughty or causing embarrassment. This was of no concern. They would behave well.

As the children progressed into their teens the house was opened to young people from Utah (which meant belonging to the Church) for dancing at least twice a month. The living-room and reception-hall provided slippery floors and music was supplied by a new Edison gramophone or a small dance orchestra. Father would dance with his daughters and a few others while he supervised the party. The eldest daughter met her husband at one of these dances. With mother remaining at the dance, father might withdraw later to work.

Work ! He was always working, but the children thought little about it for father had always worked. Whatever honours came to him were accepted calmly, for the children always knew he was a great man. Afternoons after high school one went to his office to

cut up two identical copies of the New Testament and paste them as one continuous narration on large sheets of paper. This was to be made into a book so that notations could be made on all margins as " Daddy " was studying the life of Christ. Any word of praise or commendation from him was treasured highly, and one was always stretching one's abilities so that he might reach the place where father expected one to be. It was always a privilege to be with him, to walk the one-and-a-half miles with him to work, as he did each weekday down and back up Sixteenth Street.

During the absence in the summer a beautiful letter would come from " Daddy " pointing out the requirements for an enduring marriage, advising, counselling, and warning on the qualities of young men to his young daughters. There was nothing left to chance, if it was possible for father to do anything about it. The time for returning from a date was set and observed, but innumerable opportunities were constantly provided for happy entertainments within the loved home circle.

The years have passed, the father of yesterday has become the grandfather and great-grandfather of today. His descendants, each one precious in his sight, continue to receive his example, teachings, and traditioning in the knowledge of " true principles in relation to their Heavenly Father, salvation, eternal life." His posterity recognise this great blessing and return to President Clark their grateful, deep, and heartfelt love and render him honour.

President Clark as a young man

Principle honours in the life of President Clark

1898—Bachelor of Science degree, University of Utah
1898—Married Luacine Annetta Savage, Salt Lake Temple
1906—LLB degree, Columbia University
1907—Assistant professor of law, George Washington University
1917—Major, U.S. Army, received Distinguished Service Medal
1925—Appointed to general board, YMMIA
1928—Appointed Under Secretary of State
1930—Appointed Ambassador Extraordinary and Plenipotentiary to Mexico
1933—Sustained as counsellor in First Presidency
1934—Received honorary LLD, degree, University of Utah
1934—Ordained an apostle

President J. Reuben Clark Speaks

TO PARENTS

BRETHREN and sisters, fathers and mothers of the youth of Zion, those already born and those to come, and to their descendants all through the generations:

It has been a great deal of a problem to me as to just what I might say on this occasion. But I finally decided that I would try to speak from the point of view of blessings, and as I have thought of that subject I have thought of many of the great blessings which we enjoy, some of which come to us, so far as we know, without price, free gifts.

We have our bodies, our existence, our beings, as to which, so far as we know, we had no part in giving. And we have the great principle of eternal progression, which has no limitations. In the concept of the dictum given to us by President Snow, it would be: "As we are now, God once was; and as He is now, we may become." The Prophet Joseph gave to this his sanction when he preached the great King Follett sermon. Since that time we have enjoyed that blessing of eternal progression, the general principle of which, as known to us, I have just stated.

Another great principle we have that came to us without price, is the principle of free agency. That existed, indeed, at the time of the Grand Council in Heaven, and so far as we know, before. It is my belief that God never undertakes to compel the human soul. He prescribes penalties for transgression, but He brings no force to bear.

There are some blessings that are potential. Among them is baptism by which we come into the Celestial Kingdom. The Lord said, "Except ye believe on me and be baptised, ye will be damned." That is His language, not mine.

But there have been other things that depend upon us that have become great blessings in potentiality. One of them is the law of celestial marriage. I think, as I understand the Gospel, we cannot reach the highest glory unless we have celestial marriage, marriage for time and all eternity through the instrumentality of the Priesthood of the Order of the Son of God.

That is a great principle. It came to us rather early in our life here. Eliza R. Snow, in that great song, "O My Father," stated:

"I had learned to call Thee Father,
Through Thy Spirit from on high;
But, until the Key of Knowledge
Was restored, I knew not why.

"In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there."

This principle was, in one sense, made a reality for the Children of Israel. This principle can be implemented only through the Melchizedek Priesthood. The Melchizedek Priesthood was offered to Israel and Israel refused, and the Priesthood and Moses were taken from their midst. But out of the magnificence and thunders of Sinai, the Lord gave the next best: "Honour thy father and thy mother that thy days may be long upon the land which I the Lord giveth thee."

Israel, however, seemed either not to have known or to have forgotten this great principle as it was originally intended and at the time the Saviour came, they had perverted and got it around to the point where it meant only the caring for the parents in their temporal wants and this they devised a way to avoid by making a gift which they called "Corban."

Now, about the last dispensation, the Dispensation of the Fullness of Times: Who are we? We are the ones held responsible by our Heavenly Father for carrying on this great dispensation. In my earlier boyhood days, we used to hear a great deal about our being reserved, choice spirits to come forth in this generation of the Dispensation of the Fullness of Times.

How are we acquitting ourselves of that responsibility? That is a blessing, also, that has come to us because, as I conceive it, of our lives in the eternities before. But we have that tremendous responsibility that somehow we must meet.

It is a favourite thought of mine that youth never hearkens to an unrepentant sinner crying repentance. I think that is verily true and embraces a principle that should be in our minds constantly. I sometimes wonder if we do not have too much preaching and too little action. I have never felt myself that I could with good conscience and the expectation of being followed, ask my children not to do something which I did. Actions, of course, speak louder than words. And I feel, therefore, that upon every Latter-day Saint rests the responsibility, and in his mind that responsibility should be ever present, that he is one who is carrying on the work of this last dispensation and who is helping in training the youth to assist in that great work.

Now, that embodies a tremendous amount of study, a tremendous amount of action. I repeat, you cannot ask your children not to do what you, yourselves, do. Always think of the children, because you are their custodians, their guardians, to see to it that they are so brought up and so

taught and instructed that they will carry on the work of this the last Dispensation of the Fullness of Times. How great is that responsibility! How far we shall fall in transgression if we do not meet it. We fathers and mothers are the ancestors of the youth of Zion, now and in the future, youth who shall carry through the work of the Dispensation of the Fullness of Times, youth embodying choice spirits reserved, as we ourselves were reserved, for this dispensation and this work, assigned thereto for our mission as were Abraham and Jeremiah of old for theirs, and as was Joseph the Prophet for his —the opening of this last dispensation.

Youth come, at our invitation, to the bodies we provide, to be trained for their work. Ours is the responsibility to see they are fully prepared. This training work cannot be done by the schools, nor by the auxiliaries, nor by the Church itself, and least and last of all, not by activity in sports.

This training work is primarily for the home, built by celestial covenant-bound father and mother, led by a righteous man bearing the Holy Priesthood of the Son of God. This home must indispensably be a house of prayer, must observe the commandments of God, be a home of sobriety. It must be a home of unblemished sexual purity, filled with happiness; a home of law-obedience, civil and ecclesiastical, in all things big and little; a home of charity, patience, long-suffering, courtesy, family loyalty and devotion, where spirituality is dominant; a home of burning testimonies and great Gospel knowledge. This must be a home of a courage born of the Spirit of God, that, if needed, will yield the blood of a martyr for the building of the Kingdom. Thus sacrificing were our fathers and mothers. We must build a home filled with every Christian virtue that shall make all of us faithful saints in Christ Jesus. We must, each of us, so build for our children if we shall escape condemnation and render the service demanded of, and reach the destiny that is provided for us.

In fine, the "Youth Problem" is not essentially the problem of youth working by itself for its solution; its solving is primarily the problem of the parents—the character, the righteousness, the unsullied lives of the parents leading the way.

And so, my brothers and sisters, you will often hear the things which the Lord has said, and among them I would like you carefully to note the one in which the Lord makes clear that He will hold the parents responsible under certain conditions for the misdeeds of the children.

God be with you ever and always. May there come to you joy in living the gospel, in training the youth of the last dispensation as you must do. Will He come to you always with the message He left with His disciples and to all of us:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

God be with you always in these great meetings of the Church which are being held. May His Spirit be with you always to inspire those who come to you. May you leave those meetings inspired, first, if it be needed, that you will see that you have a celestial marriage without which you cannot enter the highest glory.

May He be with you day by day. All of which is my humble prayer, in the name of the Lord Jesus Christ. Amen.

SERENDIPITY

by
Sterling W. Sill

THE nice big word that serves as the heading for this page is a word coined many years ago by Horace Walpole in his allusion to an interesting tale entitled, "The Three Princes of Serendip." If I am correctly informed, Serendip was a part of the ancient kingdom of Ceylon. In their travels the three princes were always discovering by chance or sagacity, some important things for which they were not seeking.

In fact, the dictionary defines Mr. Walpole's interesting word "serendipity" as "the gift of finding valuable or agreeable things not directly sought for." This is a very common and valuable gift. It is one that is susceptible to substantial development. We realise of course that many of the most worthwhile things in life come to us through a kind of indirection. So frequently when we go after one thing, we find something else.

Columbus started out to locate the Indies and he discovered America. Horace Mann said, "If any man seeks for greatness let him forget greatness and ask for truth and he will find both." A man obtains employment in order to earn a living, but by means of his work he develops his abilities, builds his character and discovers his happiness. He starts out to find one thing but in addition he finds something even more valuable.

It is an interesting idea that one of the best ways to rest is to work more effectively. Someone once said to Abraham Lincoln that he looked tired and should take things a little easier. Lincoln replied that it was his heart that was tired and there was only one way to rest his heart and that was for him to go on at an accelerated pace. One never gets tired when he is winning. You never lose interest when you are ahead. On the other hand, the "tired business-man" is usually the one whose business is not succesful. He loses interest as he allows himself to fall behind. Next to failure itself, the most tiresome thing in the Church or elsewhere is inactivity. You can't slow down when you are already stopped. The most tired person I have ever seen is the one just finishing a long vacation or the one who hasn't been out of bed for a few months. The quickest way to wear one's self out is through idleness and failure. Happiness itself is in large measure

a by-product, and is very difficult to obtain by direct pursuit. The sweetest friendships are not those that are deliberately courted but rather the ones that come as a result of something else. Often when we woo a thing too conscientiously or make our attack too direct, we frighten it and it escapes us.

This interesting principle of serendipity has its application in many fields. Sir Alexander Fleming, the discoverer of penicillin, recently gave the example of the development of modern disease killing drugs to illustrate " serendipity in science." Many of the greatest scientific discoveries have come while the scientist was looking for something else. Some were not even made by scientists at all. We remember that cow pox, from which we got smallpox vaccine, was discovered by milk-maids who were uninterested in either medicine or discovery.

We see this principle operate in our personal affairs, at our work, in education, in personality development and in our lives generally. But probably the most interesting and satisfying manifestation of this process of indirection is what we might refer to as " serendipity in religion." To begin with, a man's religion is the most important thing about him. That is what he believes in, and stands for, and lives by, and works at. But religion at its best usually manifests itself by indirection.

Jesus said, " He that loseth his life shall find it, and he that findeth his life shall lose it." How could one get more serendipity into one short sentence? Yet this idea expresses one of the most fruitful procedures ever put into words. To lose ourselves in what we are doing is the most likely way,

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not only to find ourselves, but to find our success and our happiness as well. We hit one thing by aiming at something else, and when our aim is too direct, we may miss altogether.

Henry Van Dyke said:

He who seeks heaven alone to save his soul,
May keep the path but will not reach the goal;
But he who walks in love may wander far,
God will bring him where the blessed are.

It may sometimes be a little hazardous to make a direct assault upon the gates of heaven as life's main end. When Lord Tennyson's Sir Lancelot went in search of the Holy Grail, he found that the shortest distance between two points is not always a straight line. Sir Lancelot spent years searching fruitlessly until he learned humility, purity of heart, and unselfish service. He discovered that for one to go enthusiastically out of his way in the spirit of helpfulness to others is the shortest route to the discovery of his own happiness. Sir Lancelot found the Holy Grail only after he had lost himself, and so it goes.

The right spirit for tithe paying is to help others, to be obedient and to serve the Lord. But then the Lord " opens the windows of heaven and pours us out a blessing that there is not room to receive it." (Mal. 3:10.) But by this same kind of indirection we find godliness, character and self-discipline. The Princes of Serendip

themselves didn't discover so many worthwhile things as does an honest tithe payer or anyone else who keeps the commandments of God.

One of the best illustrations of this interesting idea is given in the fourteenth chapter of Matthew. Many people had followed Jesus into the desert. The record says:

"And Jesus went forth, and saw a great multitude and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they said unto him, we have here but five loaves, and two fishes. He said Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children." (Matthew 14:14-20.)

This is serendipity with a kind of double-barreled action. The people came seeking instruction and that is what they found; but besides they found health for their bodies and satisfaction for their hunger. But even after they had been fed from the five loaves and two fishes, they had twelve basketfuls of food left over. That miracle may have been performed to show us the wonder of religion. We receive our blessings back multiplied, some ten, some a hundred and some a thousand fold, and so frequently they come from unlooked-for sources.

Those who swear allegiance to Christ only for the sake of the loaves and the fishes are not really true to Him, and they may find less than they seek. After the feeding of the 5,000, large crowds followed Jesus, but He said unto them, "Verily, verily I say unto you, ye seek me . . . because ye did eat of the loaves and were filled." Then He instructed them saying, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life." (John 26:27.)

It has been pointed out that it is easier to live on less when we have more to live for. In many ways religion reacts upon life like an atomic breeder which produces more fuel than it consumes. But even life itself is involved in a kind of "serendipity." That is, we live to die, and then we die to live. Jesus suffered death that we might have life. We *spend* our lives that we might have it more abundantly.

The more we give the more we have. The harder we work the easier our work becomes. Jesus fed the multitude and had more food when He finished than when He started. But that is not peculiar to this particular miracle. Every service in the Church re-enacts the miracle of the loaves and the fishes. When one does his ward teaching effectively, he helps the ones taught, but the teacher always ends up with more than he had before.

The same thing happens when one goes on a mission. The missionary gives his time, he works hard, he pays his own expenses. He blesses many people. But then, he finds his twelve baskets full of both spiritual and material blessings left over. He has learned to lose himself in the interests

of others. But he has also become more capable. His own feet are more securely planted upon the roadway to eternal life. The miracle of the loaves and the fishes has again been re-enacted and like the Princes of Serendip the missionary discovers many valuable treasures along the way which he did not even know existed when the journey began.

Paul once wrote a thrilling line about finding things we weren't looking for. He said, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him." (1 Cor. 2:9.) We can imagine some wonderful things. We can imagine elegance, comfort, convenience, beauty and luxury costing billions of dollars, but we cannot even imagine the things that God hath prepared for them who love Him. We discover these only as we travel the straight and narrow roadway of eternal life.

In my imagination I can see the three Princes of Serendip as they go happily on their way, constantly discovering valuable things and pleasant situations which they did not directly seek. But who can measure the joy in finding the riches of eternity as an added benefit to a profitable life fully lived. In King Benjamin's last great discourse he pointed out that God had created us and that we were indebted to Him for our very existence. Then when we keep His commandments He immediately blesses us so that we are then deeper in His debt than before. It is in the very nature of the plan of salvation that we receive more blessings than we earn. That is, who could say that everlasting life in the Celestial Kingdom is not an abundant reward for the service given by even the most valiant worker in the Church?

The dictionary's definition of serendipity includes the two words "chance" and "sagacity." Certainly sagacity is by far the most important of the two. Sagacity is the readiness and ability to decide on the best course. That is the key. Are we alert enough to choose the right, and determined enough to stick to it? It was the particular course followed by Jesus that made His life so outstandingly productive. Then Jesus said to His disciples, "Are ye able to drink of the cup that I shall drink of?" That is the question. Are we able? Are we able to follow His example? Are we able to save the souls of others? Are we able to maintain the right spirit in ourselves? There are many who are anxious to eat of His loaves but are unwilling to drink of His cup.

Serendipity works best for those who keep on the right track and are "able" to drain the cup. What could be more thrilling than the privilege of travelling that straight and narrow way in His service knowing that the most wonderful blessings will be found along its course. And then at the end of the journey the greatest of all of God's gifts which is eternal life in His presence, the wonders of which we cannot at present even imagine.

It must have been wonderful for the Three Princes of Serendip to go their pleasant way and to always be discovering interesting things for which they did not seek. But how much more thrilling is our possibility to qualify as princes of the kingdom of God, travelling the royal highway of eternal progression and eternal life. We need only the perception to see, and the judgment to follow the right course, and we may then enjoy for ever the wonders of everlasting accomplishment.

There's fun at

FILEY

See you there!

The British Mission Youth Convention, being held again this year at Butlin's Holiday Camp, Filey, Yorkshire, invites all the young in heart to three days of fun and joy

June 10th, 11th and 12th

Booking forms may be obtained from your branch president or 50 Princes Gate, Exhibition Road, London, S.W.7

YOUTH OF THE NOBLE BIRTHRIGHT

In last month's *Millennial Star* three talks were printed from the recent series of fireside chats for youth. From these talks have come practical advice and spiritual inspiration which have lifted the youth of the Church to new heights. The *Millennial Star* takes pleasure in bringing two more of these talks to you.

MEMORY IS ETERNAL

by Marion D. Hanks

LAST week we talked about the importance in our lives of the companions with whom we spend our time. Now let's think for a few minutes about the responsibility a young man has to his friends and associates —and especially to the girl whom he escorts on a date.

Just as each of us is affected by the individuals with whom we persistently spend our time, so we touch for good or ill the lives of many with whom we associate. Others respond to our example and influence. I am still impressed by a statement heard in my boyhood from one who had been in the presence of a wholesome, courageous personality. He wrote: "When I met him I was looking down; when I left him I was looking up."

Several years ago I visited the magnificent national gallery in Washington and read engraved in marble these words:

"For the whole earth is the sepulchre of good men, and their story it not graven only on stone over their native earth, but lives on far away, without visual symbol, woven into the stuff of other men's lives."

Our association does have an effect in the lives of other men. We can help them and bless them and encourage them in many ways that are important.

What do you do for your friends, or to them? When you are with them do you help them to think good thoughts, use clean language, do decent things? Are you good for them? Will they be better individuals because of you? Do you help them to be their best selves? Will your influence be a strength and satisfaction to them? Or will it be the opposite? Memory is eternal; nothing is lost, in the eternal sense. What kind of attitudes and thoughts and words and stories and experiences will be "woven into the stuff of other men's lives," because of you?

I well remember a man who put an evil story into my memory when I was a Tenderfoot Scout. I have never repeated it, I do not try to think of it, but with the multitude of good things there are to remember, this bad story is still there. If I permitted myself to do it I could think of it now. I will not do so, but I know it is there, stored away in my memory with other unworthy things which I would like to forget.

What of you, and your friends? And especially, what of the lovely girl you escort on a date—who accepts your invitation to spend an afternoon or an evening with you in some activity or entertainment? What is your relationship with her? What do you owe her? What is your responsibility to her?

These questions would seem to have obvious answers to young men who have been properly taughts in their homes and schools and churches, young men who are and want to be gentlemen. But the answers need to be restated.

The obligation of a young man who escorts a girl is to protect her from all harm or danger or evil of any kind, from any source. It is to guard her virtue, and honour and reputation under every condition, even at the cost of his own life. It is to feel the same responsibility for her that a decent man would feel for his own mother or sister or daughter. It is to be a gentleman.

There are many young men who are not governed by such noble and honourable motives these days, there have always been. They are unmannerly and discourteous. They drive carelessly, dangerously. They think they have to go along with the crowd. Their intention and motive is not to protect the young lady in their company from evil or unrighteous or unvirtuous conduct. Some of them would impose evil on her if they could, and often they do. They do their damage and then move on to other conquests. They are not gentlemen. They are dangerous, and should be shunned like vipers.

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When you take a young lady on a date you want to enjoy yourself. You want to get to know her better. If you are wise you have in your mind the real purpose of dating and courtship, which is to give young people an opportunity to get to know different individuals, to let them develop their own personalities, and to discover these attributes and traits they like in others. Such proper and happy experience qualifies a young man or a young lady intelligently to seek out a partner for life when that time comes.

You ought to have some fun, of course. But what is fun? There is no

real fun in the experience or the memory of taking a lovely, clean young lady to places where no lady should go, or in putting her into circumstances or with company that will embarrass her, or leading her to do things that will be remembered with shame. Conduct which undermines the self-respect of another human being is not the kind of fun any man worthy of the name would seek or accept. So find your enjoyment in the right kind of places, with worthy companions, doing things that will really be fun to recall, always.

Remember, young man, that the kind of companion you are with this young lady can have a very serious effect upon her life, now and later. If you do not help her to protect her character and her reputation you can change her whole life. The influence of your association may well effect her other friendships and companionships, the type of person she will eventually marry, and therefore the kind of home and family she will have, and even her eternal opportunities. Does this seem to be stretching things too far? Think about the old Japanese proverb: "The reputation of a thousand years may be determined by the conduct of one hour."

What do you owe the parents of the girl you date—the mother and father who have cared for her and clothed and fed and nurtured and educated her, who love her more than they love their own lives, whose earthly and eternal happiness is bound up in her happiness? Have you ever thought of this? Do the young men who go out "on the make," to use an ugly and disgusting phrase of the vernacular, think of it?

Listen to a wonderful letter written by a loving mother to a young man who is dating her daughter. Think about it as I read:

"You are a fine chap who takes my daughter out and both she and I like you a great deal. Our feelings for you are very different, naturally. She thinks of you as a good friend, and one with whom she has gay, interesting evenings. You call for her and she dresses in her most attractive clothes and joins you merrily to depart for a show, dance or perhaps a party. I stay home and think about you, and my feelings for you are those of partnership. I am trusting to you the most precious thing I own. Perhaps that sounds sentimental but it is true. For years I guarded the tiny person she used to be, fed her the right food, put her to bed for a long night's rest, watched her teeth and temperature and general health.

"I tried to watch her mental health, and the health of the spirit within her as well. I tried to teach her to be fair, honest and strong, to regard herself as valuable, something not to be neglected or thrown away carelessly. She is something like a gardenia to me—the flower so white and sweet—and I am letting you borrow that flower for a while. All I ask of you is that you keep her in cool, clean air, that she might come back to me fresh and sweet. If you have ever seen a gardenia brown and shrivelled around the edge of the petals, you'll know what I mean. Take care of her for me—I am trusting you."

Would you accept this from me as the father of four lovely daughters: We parents couldn't possibly care more what kind of a man you are, whether you are sensible and honourable and have courage enough to protect your partner from every threatening thing. If she likes you, you can have a great

influence on her life, and upon ours. Are you man enough to respect that kind of responsibility?

There is another reason why you should be so careful to protect your date from any evil influence, and that is your own future happiness. Are you mature enough to look ahead a few years to the time of your own marriage and parenthood? You will have a wife and perhaps daughters. How will you feel about your daughter? What will you want for her? What hopes will you have for her life and happiness? What kind of young men will you want to escort her? What will you expect of him? How will you want him to act? What kind of places will you want him to take her? What kind of companionship will you hope he will choose to travel with? What kind of a man will you hope he is?

Would you want to leave your sister or your mother or your wife or your daughter in the company of a coward, or a fool? Would you want to turn one of them over to the companionship of a man who had no sense of principle or honour, who could not be trusted to control himself?

If your sister or daughter were involved would you want them to be under the protecting care of a young man who was weak or had no sense of responsibility, who would go along with the crowd, whatever the crowd was doing, would be too foolish or fearful to leave the crowd if necessary, or to insist upon responsible driving or language or conduct?

Fine young men accept the full implications of responsibility when you escort a girl. "Be strong, and of good courage, be not afraid." Be honourable and courteous. The great Goethe said. "There is no outward sign of courtesy that does not rest on a deep moral foundation." Help your girl, help all your associates, to be their best selves. "If you treat an individual as he is, he will stay as he is, but if you treat him as if he were what he ought to be, and could be, he will become what he ought to be and could be."

Have fun, but let it be wholesome fun. Go places, but let it be the right places. Be with good companions. Do the things that will be good to remember, next week and next years and always; that will permit quiet consciences and self-respect in yourself and your companions, next week and next year and always.

Protect your honour, and that of your friends, and of your girl, at any cost.

WANTED YOUTH WHO ARE CLEAN

by Spencer W. Kimball

WHAT a glorious day in which to live! O Youth of a noble birthright, the world is at your feet! You were born at this time to have dominion tomorrow over the earth and all things therein. What a priceless heritage. But there are detours and you could miss the way. You can grovel in the earth or you can climb to the skies. In this life's university you can fail or you can graduate with high honours. All depends upon you and your attitudes and determinations.

Smart folks discipline themselves early in youth, charting long-range courses to include all that is whole-

some, excluding all that is ruinous. Like the engineer who before starting bridge construction, draws plans and estimates strains and stresses, costs and hazards, like the architect who even before excavation makes blueprints of buildings from their first mental awakenings, prudent youth will gear their ambitions and activities to reach total fulfillment of their righteous dreams.

The teenage period can be such as happy and free one with blossoming opportunities! Our creator fashioned us with body and spirit timed in growth, desires, urges for the unfolding of life in a normal process through infancy to old age, each period with its rich opportunities and sacred responsibilities. The youth period is for charting, ploughing and planting.

Since proper eternal marriage is the gateway to ultimate joy and eternal life, that marriage must be right. The selection of a proper mate is the responsibility of youth and mistakes must not be made for dire consequences follow, hence youth activities are basic and vital.

The group urge is normal to the younger set and home-made recreational and social activities of the crowd are proper and can be broadening as well as entertaining. Safety, physical and moral, is increased in the multiplicity of friends.

Sports can develop strength and endurance; can train the spirit to meet winnings and defeats in participator and fan. Games can encourage tolerance of team-mates and discourage dishonesty and unfair tactics. Firesides can inspire the spirit and train the mind. Banquets and group picnics can discipline in gentle manners and develop fellowship. Drama can cultivate

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talents and teach patience. Music can mellow souls and satisfy aesthetic needs. The dance can be a beneficial recreation, or a limiting and hazardous experience. All these activities tend to enlarge the circle of friends, a great advantage as dating is timely and as life unfolds.

Proper dancing, with exchange of partners, provides pleasant evenings with many people to the accompaniment of music. To dance all evening with one partner, which we might call monopolistic dancing, is anti-social and circumscribing. Like early dating, it encourages intimacies and limits choices in finding a proper spouse later.

Serious minds will recognise the wisdom of this group course. Young people who pair off early in dating and follow monopolistic dancing are opening wide one door into ominous danger caverns and closing numerous doors leading to wholesome happy experience.

In an evening of dancing one can become acquainted with many splendid youth, every one of whom has admirable traits and may be superior in some qualities to any one companion. "Be wise and socialise." The well-ordered dances provide favourable places, happy times and auspicious circumstances to know many friends well. Visiting partners in the ballroom appraise and evaluate, noting qualities, attainments and superiorities of each other. Such enlarged associations can later be the foundation for wise, selective, occasional dating, to be followed at the proper time by steady dating and later by worthy courtship, culminating in an unbreakable and blissful marriage.

Impoverished is the life fenced in with few friends. "Monopolistic dancing," early steady dating and youthful marriages are extremely hazardous. No wonder the numerous broken marriages and divorces when this important period of life is so narrowed.

If we grant that such patterns are unwise and improper then what is the answer? How can they be changed? Must all be followers of fads and dance cheek-to-cheek in monopolistic dancing in darkened ballrooms? Surely there are clear-thinking, courageous youth who dare to be different when it is right! The world is waiting, society is yearning, and communities are pleading for virile youth to give constructive leadership to oncoming generations.

The world's want ads might read like this:

WANTED: Youth who will listen to counsel of those who have lived life and who know the joys of conformity and the sorrows of disobedience.

WANTED: Youth who live their lives unfettered by the faddish fads; uninfluenced by the idiosyncracies of the "odd-balls" and the eccentric would-be leaders.

WANTED: Young folks who will not, like sheep, jump over the cliff merely because the whole band before them have leaped to destruction below; but youth who stand "by their guns" yielding only to those social and crowd pressures which wisdom labels proper.

WANTED: Youth who will resist all anti-social influences antagonistic to proper development; youth who will lead in proper dance patterns and foster group activities for many of the teenage years.

WANTED: Youth who will be the masters rather than slaves of styles, customs and mores, unimpeded by their eccentric deviating demands—bright youth who will maintain a middle-of-the-road course is modest make-up, hairdos, dress, talk, dance and dates, avoiding the shackles of the radical extremes.

WANTED: Youth, who, though outnumbered in the group, dare to stand firm for principle even through criticism or taunting.

WANTED: Youth who have the moral stamina to turn the tables, proving the eccentric, the extremist, the deviate, as the subnormal.

WANTED: A young generation who will yield to no unrighteous pressures; surrender to no cheap practices; submit to no immoral activities. Youth who will die before sacrificing honour and virtue!

O beloved youth! If you have normal faculties, hear, see, and understand, and live not for today only but for the whole abundant eternal life. We love you and have faith in you.

God bless you, in the name of Jesus Christ, Amen.

by Alvin R. Dyer

What manner of people ought we to be

I AM reading from the *Book of Mormon*:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues; Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; and if so, he does not understand them. For do we not read that God is the same yesterday, today, and for ever, and in Him there is no variableness neither shadow of changing?" (Mormon 9:7-9)

I have been greatly interested in the past few years with some of the historical events of the Church that have to do with the coming forth of revelations, and there is a wonderful story connected with this; on the other hand there is also a very sad story, for in the early days of the Church with each revelation which the Prophet Joseph Smith received, just that many more people left the Church. It would seem as though the will of God, as it was expressed in revelations given unto the Prophet Joseph Smith, would undermine and test the faith of the saints, to such an extent that many of them fell by the wayside.

President Alvin R. Dyer, Assistant to the Quorum of the Twelve Apostles and President of the European Mission, recently toured the British Mission. Typical of his uplifting words of instruction and counsel is this talk given at Manchester

As you must surely know (especially those who know the history of the Church) the work did not come forth with easiness, for the powers of darkness, both within the Church and without, have tried from its inception to prevent its growth.

I should like to speak for a few minutes about the powers of darkness from within the Church which retarded its growth. The Latter-day Saints moved from the eastern part of the United States to Ohio, soon after the organisation of the Church, where the Kirtland Temple was erected, and then by divine commandments found their way into the centre place of Zion at Jackson County, Missouri, where once was the Garden of Eden. You see, in ancient times the land was all in one place and the water was all in one place and the Biblical account simply states that "God planted a garden eastward in Eden." All of the land was known as Eden.

And when Adam was driven out of the Garden, according to revelation given to Joseph Smith, he travelled in a north-easterly direction about 90 miles, where he settled in the valley of Adam-ondi-Ahman and reared his family, and there he died. Before his death he called his family together and blessed them and made known unto them everything that would happen until the end of time.

Here in this ancient land, as the revelations of God began to come forth, the selfish men and the ones who could not accept the will of God began to criticise and to find fault with the revelations. This also became a source of great difficulty to the Prophet Joseph Smith in his time for well he knew that were he to reveal everything that the Lord had given unto him, it would try the faith of the people. And this is true today, my brothers and sisters. The Lord reveals to us just as much as we can understand, just as much as we can comprehend, and this is the primary reason why all of the *Book of Mormon* was not translated. There are many things in the sealed portion of the book which, if brought forth at the wrong time, would destroy the faith of the people and they would not be able to understand it.

Strange as it may seem, leading the opposition against the Prophet and the revelations were the three witnesses to

the *Book of Mormon*. They could not understand nor would they accept the direction which the Lord gave unto the Prophet, and they formed an opposition to some of the revelations that he announced unto the people. The Prophet went to the Lord and asked Him what he was to do. Many people had come into the Church in that day who were not converted, just as there are in this day, and unless we have in our hearts, as converts, the spirit of conviction, the testimony of Jesus Christ, and that Joseph Smith is the prophet of God, and that it is sincere, and that it motivates our lives, and that it causes us to change for the better—unless we have that type of conviction, there are things that will try our faith and cause us to waver like a reed in the wind, shaken by the things that we hear and see.

Thus it was in the days of Missouri, the days of the refiner's fire, as the Lord so designated it. So they said unto the Prophet Joseph Smith, " How is it that we, the witnesses of the *Book of Mormon,* cannot receive revelation the same as you? " You see, notwithstanding the fact that God had favoured them with the great privilege of being foreordained witnesses to the *Book of Mormon,* yet they were lifted up in their pride and felt they were equal to the Prophet of God and that they also could receive revelation; whereas, the Lord had sent only one, the Prophet of God, who was chosen to receive revelation for the people. So the Lord told the Prophet to tell them to choose from among them the wisest and let him write a revelation similar to the least of those which He had given to Joseph. Under the false direction of David Whitmer, who was in a state of apostasy from the Church, William McLellin, one of the

Sister May Dyer, wife of Alvin R. Dyer, accompanied her husband in his British Mission Tour

Twelve Apostles, was selected. He was a man of great learning who spoke seven languages. He was a doctor by profession. And so they said, " Alright, Brother McLellin, you write a revelation to prove that Joseph Smith is not the only one."

I always think of the tremendous pressure that must have been on this man as he went to his study and attempted to write a revelation from God; the greatest among them, the wisest. There undoubtedly came to him the realisation that he must put down words that would never be found untrue, words that would correlate and be coherent with every revelation or word that God had ever spoken. He said, " I cannot do it," and he went to

the Prophet and asked for his forgiveness. Then this great man, because of the rebellion of William McLellin, said to him, as a true prophet of God, "I testify to you, Brother McLellin, that unless you change your ways, you will commit adultery and will lose your place in the Church and Kingdom of God." Thus the Prophet answered him with the inspiration of the Lord.

William McLellin did commit adultery just as the Prophet said he would, years later, and was excommunicated from the Church; as was David Whitmer; as was Oliver Cowdery; as was Martin Harris; as was Thomas B. Marsh, President of the Quorum of the Twelve Apostles; and Lyman Johnson and Luke Johnson and others who had fallen by the way, because they could not accept the revelations from God.

The Prophet Joseph Smith, speaking of revelation at Far West, made this statement, and I quote now from his journal:

"Many men will say, 'I will never forsake you but will stand by you at all times.' But the moment you teach them some of the mysteries, some of the revelations of the Kingdom of God that were retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death."

And thus it was, my brothers and sisters, with the saints in the early days of this dispensation. And so also in the ministry of Christ. He had no difficulty in getting congregations. They followed Him from the shores of Galilee to the hills of Judea. They didn't even bother to go home. They remained with Him such long times that it became necessary to provide miracles for food and water. He healed their sick. He raised their dead and performed all manner of miracles. Then came the day when Jesus Christ announced a revelation from God unto those who had followed Him, and they turned and walked no more with Him. And on that occasion when He said that He was the Son of God and other things, they simply turned and walked no more with Him. And from that day He had no audience, because only a few would listen to Him.

They did practically the same thing with Joseph Smith, for he was revealing unto them the will of God and men could not understand the will of God. And thus he announced this unto the people in Far West in the midst of the persecution that was tearing the Church apart proving the faithful ones, casting aside the weak who could not stand the hour of pressure. At a meeting of saints this statement was made: "Would to God, brethren, I could tell you who I am." Now the Prophet knew his pre-existent identity just the same as all great prophets of every dispensation have known of their pre-existent personage. He continued, "I would to God I could tell you who I am, I would to God I could tell you what I know." But he was restricted and the Lord would not permit the Prophet to tell all the people for the reasons that I have mentioned. He said, "There are many here on this stand, if I told all that I knew that has been revealed to me, who would take my life." That seems difficult to understand, yet finally when the Prophet gave his life we have strong reason to believe that the man he had called to replace his brother Hyrum in the Presidency of the Church (William G. Law from Canada, who was his second counsellor at Nauvoo) was in the mob that

took the life of the Prophet Joseph Smith.

You see the forces that opposed the coming forth of these great revelations, that were to govern and set the laws and the ordinances and the commandments which we are to obey. One by one as they came to the Prophet, just that many more people left the Church—they could not sustain the will of God. The *Book of Mormon* Prophet said further by revelation,

"Behold, great and marvellous are the works of the Lord. How unsearchable are the depths of the mysteries of Him; and it is impossible that man should find out all His ways. And no man knoweth of His ways save it be revealed unto him; Wherefore, brethren, despise not the revelations of God." (Jacob 4:8)

In the days of Nauvoo, there continued strong opposition to some of the revelations. Even as the Prophet was endeavouring to go forth and provide all the knowledge needed to perpetuate the Church, there were forces that worked against him.

I think it was on May 12th, 1844, about five or six weeks before he gave his life, and perhaps one of the last public appearances of the Prophet Joseph Smith, that he had this problem still on his mind, the unwillingness of many to accept the revelations and of their rebellion against them for one reason or another. This was the cause of David Whitmer's apostasy. Incidentally, some tell us that the Word of Wisdom was never a law or commandment, yet we know that one of the six reasons listed for the excommunication of David Whitmer from the Church, was that he failed to keep the Word of Wisdom. That was in 1836; and if it hadn't been a law of God and so understood in those days, why would it have been listed as a reason for his excommunication?

You know, of course, that two of the witnesses of the *Book of Mormon* came back into the Church; Oliver Cowdery for one. I think one of the great historical incidents of the Church is the statement that he made before the High Council when he came back and recognised his errors and asked to be simply accepted back into the Church where he belonged. He said that he asked no favours, but only wanted to be a member of the Kingdom of God. Then he went on to tell his reasons, and if you haven't read that, you ought to read it.

Martin Harris, the second, recognised his errors and died a member of the Church. David Whitmer unfortunately did not come back into the Church because of his opposition to Joseph Smith and the revelations, but to his dying day he upheld his testimony of the *Book of Mormon,* but would not come into the Church because he did not love the Prophet. I don't know what his thoughts will be, for surely God has revealed nothing of more importance to any man than He did to David Whitmer. On this momentous occasion at Nauvoo, the Prophet exclaimed:

"Oh! I beseech you to go forward, go forward and make your calling and your election sure . . ."

Then he said of the criticism coming from the opposing powers,

"When did I ever teach anything wrong from this stand? When was I ever confounded? . . . I never told you I was perfect; but there is no error in the revelations which I have taught."

This was, no doubt, one of the last sermons he gave before his martyrdom.

Now I mention this, my brothers and sisters, merely as a premise to indicate that when we rebel against the revelation from God we are tread-

ing on dangerous ground. For example, when a man rebels against the revelation on tithing, who won't pay an honest tenth, would you say that he might be rebelling against the revelation of God? Not perhaps in the sense of the open rebellion in the days of Missouri. Would you say also that a man who failed to magnify the Priesthood of God as given in Sections 81, 84 and 107 of the *Doctrine and Covenants* by divine revelation from God, that he was rebelling against the will of our Lord? What about Section 59 that tells us that we should go to the House of the Lord on the Sabbath Day and attend our Sacrament meetings? Why, we think it quite wonderful that the Church has a third of our people in Sacrament meeting; that means that two-thirds are not and I wonder if you would say that those who do not keep that commandment are rebelling against revelation.

Then there is the revelation on the Word of Wisdom. Are we rebelling against that revelation to satisfy our own desires? Then look up Sections 124, 127 and 128—the building of temples. Would you say that the family that would fail to seek after their kindred dead and do everything in their power to bind themselves with their ancestors are following the revelation? Oh, I know there are many people in the Church who say, " I'm not going to do temple work. I have all I can do to take care of the living. And anyway, during the Millennium," as one man said to me not long ago, " why I'll just go to the building of records and tell them ' I want all the names of James Smith ' and with these new electronic machines they'll push a button and within minutes I'll have an exact copy of all the names of Jim Smith's ancestors. Why go to all the trouble and spend all the money for research after our kindred dead? " " Well," I said to him, " it looks to me like you haven't read the revelation. Let's read it together." And it said,

" They who seek after their kindred dead, who try through their own efforts to bind themselves one to another . . ."

This is a real tie of kinship. The Lord has given us this great blessing in this day and age to seek after our kindred dead. Now, would you say that a family who fails to do this, in a sense, is going against the revelations ?

And so it is with all the laws. The Lord has told us to let virtue garnish our thoughts unceasingly and when we think things that we ought not to, when we covet our neighbour's wife or some other woman or some other man, are we not violating the revelations of God ? And so, my brothers and sisters, what a wonderful thing in connection with the New Era in this great Mission if each and every family with the father at the head would undertake in the weeks that are before us in our home lives to study the revelations from God that our children may know and understand them, that we may feel within our hearts that we are conforming to that which the Lord has revealed unto us. Surely He has revealed to us the things that He wants us to understand and to live by. When we have absorbed these then He will reveal to us many more important things pertaining to the Kingdom of God.

A man on the street the other day in Salt Lake City stopped me and he said, " Brother Dyer, how is it that we do not have any more revelations in the Church ? " So I told him a story, a story that I heard Elder John A. Widstoe tell as a man had asked him the same question. " Well," he said,

" Brother, I didn't know that was a fact." And the man said, " Well, for example, when was the last revelation? " Brother Widstoe said, " Let me see, was it last Wednesday or last Thursday? I don't know."

There are revelations being given to the Prophet of God even today for the direction of the Church and many times President McKay will come before the Brethren and will speak to them concerning what is to be done and then will say, " Thus saith the Lord," which means that he has had a communication for the direction of the Church. Revelation is the thing that makes this Church move; it breathes and has its very being by revelation. If we do not have revelation as a people then we are not the people of God and consequently do not have the ordinances. But if we do have revelation then surely the Lord God will do nothing except He speak His will through His prophets. Then we can know that the Church is being directed under the inspiration of divine revelation given unto the leaders of our great Church. May we come to know these great prophecies. They are the pure knowledge spoken of by the writings of the Lord. There can be no questions about these for they are given to us from the Lord.

I am so grateful to be here. I wish time would permit to tell you of the things that I feel in my heart are in store for this great Mission, for the missions on the continent of Europe, for the fulfilling of the commitments which the Prophet of the Lord gave unto me that must come to pass and must be fulfilled. I know in my heart that the days of the work of the Lord are drawing short. I think that the end of things is much nearer than we think and God is stepping up the pace of things to gather from the nations of the earth the righteous and honest in heart in preparation for that great day when Christ will make His first appearance at Adam - ondi - Ahman where He will call together all of the patriarchs from the beginning of time, from Adam the Prince, and there will give direction for the turning of the kingdom of men over to the Kingdom of God; and there will go forth a preparation in the period just prior to the Millennium that will consummate God's work here upon the earth, and we are living in the approaches to that time.

Therefore, we must gird up our loins and the brethren must put on the armour of God, the whole armour, which is the Priesthood of God, and go forth to meet this tremendous challenge which the Lord has given us in these, the latter days. May God bless us in this, and how grateful we are to our Father that we have been made partakers of these wonderful things.

In closing may I say, in the words of the Apostle Peter, who, at the close of his ministry, when he had seen already the difficulties coming at the beginning of the apostasy, wrote to the Christian Churches and reminded them of the atonement of Jesus Christ, of the salvation and exaltation made possible through His mission, of the Priesthood of God that had been given, " My beloved, knowing these things, what manner of people ought we to be? "

That is the challenge! May the Lord help us to meet it and go forward with continued zeal under the leadership here of your great Mission President, a man of God, devoted and true, with his good wife and family, I humbly pray in the name of Jesus Christ. Amen.

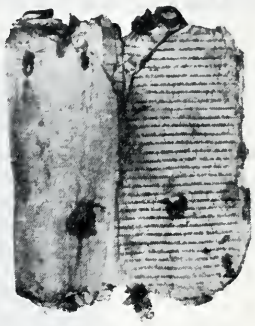
Introducing . . .
THE MANCHESTER STAKE

IN the middle of March, two very distinguished men arrived in London with their families to make the preparations for one of the most significant and vital events in the history of England, Great Britain and Europe. The men were Elder Harold B. Lee of the Quorum of the Twelve Apostles, and President Alvin R. Dyer, President of the European Mission. Their errand was the creation and staffing of the first stake of Zion in Europe.

March 27th was the date set aside for the formation of the new Manchester Stake and on that day many hundreds of saints assembled at the Hippodrome Theatre in Manchester to witness this beautiful occasion and to partake of the spirit that was sure to be there. At the same time that the stake was formed, the announcement was made that the British Mission was to be split into the British Mission and the North British Mission. President Bernard P. Brockbank was on hand to take his place as President of the new mission.

In the coming issue of the *Millennial Star*, the new Manchester Stake and the new North British Mission will be featured with pictures and the transcriptions of the principle talks given at that time. It is our hope that this issue along with the many other pages of the *Star* will give you happiness and inspiration.

The Dead Sea Scrolls, one of which is pictured below, have put doubts into the minds of many Christians. Dr. O. Preston Robinson, author of the recent book, The Dead Sea Scrolls and Christianity, *shows how the Gospel dispels these doubts.*



Is Christianity Older Than Christ?

by
. Dr. O. Preston Robinson

BIBLICAL scholars, still pondering the meaning of the Dead Sea Scrolls, are now generally agreed that this discovery of ancient writings is without doubt the most important religious find in many centuries. These old scriptures, accidentally discovered in 1947 by a Bedouin youth looking for a lost goat, are likely, according to the scholars, to change completely our traditional understanding of the Bible and our knowledge of the origins of Christianity.

Why is this discovery so world-shaking in its present and potential impact on an understanding of religious concepts and history? Why are the scholars and lay members of churches everywhere so concerned and excited about the scrolls, and why are they predicting religious controversy and hotly contested debates to continue for many years to come?

The reason for this concern and controversy is that the contents of the scrolls challenge accepted beliefs in respect to the origins of Christianity. The plain truth is that the discovery and translation of the scrolls has focussed wide attention on the fact that many of the doctrines and principles taught in the Christian churches of the world have their roots in beliefs and practices which far pre-date Christ's life here upon the earth. This fact has been rather carefully kept from the understanding of the lay members of the churches, probably because of the fear that if such knowledge became widespread, it would seriously shake the faith of Christian church-goers and cause them to harbour doubts about Jesus' originality and divinity and their acceptance of Him as the Son of God.

One author, after presenting a lucid and interesting story of the discovery of the scrolls and of his interpretation of their meaning, states:

"Christianity, we must now see, instead of being a faith 'once for all delivered to the Saints' in the Judea of the First Century, is a development of one branch of Judaism into a religion (which) developed by natural evolution into the religious system . . . that we know today." [1]

Another well-known religious leader, scholar and reverend states:

"Surely with the evidence at hand, any fair-minded Christian should admit that

Jesus was not a miraculous incarnation of a Son of God, pre-existent in the heavens and sent to earth as the long-awaited Messiah . . . Rather, the personality of Jesus was the remarkable but natural product, outgrowth, flowering and fruiting of the living, thinking, suffering and teaching of many generations of Hebrew prophets and lawyers, priests and students, religious leaders and ethical teachers. He thought it all over and created his own message from the best of all he had studied, and finally dramatised it as the suffering servant, Saviour, Son of Man . . ." [2]

Although these and many of the other scholars who now question the authenticity of Christ's teachings and the originality of His gospel, find it easy to classify Him as a great teacher, they conveniently fail to explain the gospel writers' appraisal of Jesus and His own claims of His relationship to His Father. If Jesus was nothing more than a clever teacher utilising the ideas and principles promulgated by others before Him, then, considering the claims He made for Himself, He would necessarily have been one of the world's most deceptive frauds.

Why should these teachers of Christianity admit to the whole world that they now believe Jesus merely to be a great teacher who was only sufficiently educated and motivated to mould out of a background of theological doctrines and legends His own special philosophy of religion which was given to the world as Christianity ?

One answer to this question is, of course, that the discovery and translation of the Dead Sea Scrolls establishes the fact beyond the shadow of any reasonable doubt that a group of people, prior to the birth of the Saviour, believed, practiced and taught doctrines and ordinances which also were a fundamental part of Christ's teachings. The sect which had established its church at the Qumran Community near the shores of the Dead Sea had set up a religious organisation similar to the one created by Jesus and His disciples. They practiced baptism by immersion, conducted their communal meal in a form similar to the Christian sacrament, taught brotherly love, believed in the coming of a prophet or Messiah, accepted the possibility of direct revelation, had joined in a new covenant, believed they belonged to a chosen people, and practiced a form of communal living much as did the first Christians. These similarities with Christian doctrine, added to the extensive evidence from legend and from other ancient religions. have convinced these authors and many others that the gospel Jesus taught did not originate during His life upon the earth.

Another answer to these questions, more important still, is the fact that these eminent religious teachers, and, in fact, most religious scholars the world over, have no concept of the eternalness of the gospel or of the fact that Jesus, as He consistently claimed, was the original author of the plan of salvation, long before He came to restore it in the meridian of time. Faced with the overwhelming evidence of the gospel's antiquity, and bereft of a knowledge of Christ's original authorship of it, these scholars flounder in uncertainty and can only conclude that Christ was a great teacher and imitator, but not in reality the Son of God.

If Jesus was merely a great teacher; if He was not the author of His gospel and, consequently, " not . . . a Son of God . . . the long-awaited Messiah," then such venerable and trusted testifiers as Peter, James, John, Matthew, Mark, Luke and Paul were probably

the world's most deliberate false witnesses. Each of these followers of Jesus, whose words are recorded in the New Testament, bore solemn witness many times that Jesus was the Christ, that He was the author of the gospel which they preached, and that in verity He was the Son of God. Is it likely that such men as these, and countless others, would have spent their lives and gone to their deaths in defending a falsehood ?

Even Jesus Himself, in answer to direct questions and in establishing the authority of His teachings, declared repeatedly that He had come from His Father, that He had been sent by His Father, and that He and His Father were one in unity and purpose.

If Jesus and the New Testament writers testified falsely, then Christianity is the world's greatest fraud and the New Testament should be thrown out as spurious literature. Furthermore, it would take distorted reasoning, if this testimony is false, even to retain Jesus in the role of a great teacher. No person in history, whose life was built on the foundation of falsehood, has endured as a great teacher or personality.

There is another answer—a compelling one which is supported both by reason and by the scriptures. This answer is that Jesus was the original author of His gospel. or plan of salvation, presented by Him to all of us in a pre-existent state. In the council in heaven which took place before this world was organised, two plans were presented. One of these was a plan of compulsion offered by Lucifer through which he would raise himself in power equal to that of the Father. The other plan was one of free agency —the Gospel plan presented by the Father and accepted by the Saviour, who came to earth in the meridian of time as Jesus the Christ.

Christ's plan was accepted by the hosts of heaven and was given in its fullness to Adam as the Gospel plan of salvation. Later, after it had been altered by the carelessness and machinations of men, it was restored in the days of Enoch, again to Noah, then to Abraham, and again in the days of Moses. After most of its ordinances and principles were again lost, Jesus Himself, was sent to earth by His Father not to establish the Gospel for the first time, but rather to restore it in its fullness.[3]

Throughout His ministry, Jesus emphasised the fact that this Gospel, or plan of salvation, was eternal and for all mankind—not just for the portion of those who may have been fortunate enough to come to earth after His ministry. Since the Gospel, as the scriptures testify, existed at various times upon the earth from the days of Adam, it would be logical to expect that portions of it, and legends in respect of it, would have been widely scattered among peoples over the entire face of the earth.

Furthermore, in modern revelation, we know that the Aaronic Priesthood remained upon the earth from the time of Aaron in the days of Moses to the time of John the Baptist.[4] In order to practice and function within this Priesthood, the religious group

that held this authority would necessarily have retained many of the doctrines and much of the necessary organisation.

It now becomes apparent that in addition to their personal contact with the Saviour, another reason why Peter, James, John, Paul and other New Testament witnesses had this clear understanding is because they had access to important ancient records which since have become "lost" to the world. It is now known that the contents of certain of the Dead Sea caves included portions of scrolls and parchment fragments of ancient writers which have been known to only a relatively small number of scholars. Apparently these manuscripts constituted an important part of the Dead Sea Covenanters' (Essene) Library. Furthermore, it appears highly possible that Jesus and many of His disciples who lived contemporaneously with the existence of this library and whose ministries were within a few miles of it, may have been well acquainted with these old records. Their influence upon the New Testament is particularly significant. By actual count, no less than 526 references in these books bear striking resemblance to thoughts expressed in passages in the New Testament.

About the year 275 B.C. King Philadelphus of Egypt had a project to build the greatest library in the world.[5] He communicated with Eleazar, high priest at Jerusalem, and arranged for him to select six scholars from each of the Tribes of Israel and to send them to Alexandria with the Hebrew records to translate them into Greek to complete his library. These scholars completed the translation in 72 days and thus brought into being the Greek Septuagint, one of the sources, along with the Latin Vulgate and the Massoretic Texts, from which we have obtained our King James Bible.

It is not known exactly how many records were involved in the original Septuagint, or Greek translation. By the time of the Christian era, however, there were some 69 books—30 more than are now included in the King James Old Testament, and 45 more than were originally compiled into the Hebrew Talmud. Dr. Charles has included 13 of these excess books in his edition of the Apocrypha and 17 in what he calls the Pesudepigrapha.[6]

The books of the Apocrypha have been fairly widely known among Christian church-goers, but, until recent discoveries in the Dead Sea caves, the Pseudepigrapha was virtually unknown except to the scholars. One important reason that these books have not enjoyed as wide a general acquaintance as the Apocrypha, is because they "fell under the ban of such authorities as Hilary, Jerome, and Augustine." These men, who lived and worked between A.D.353 and 430, were probably disturbed about the Christian doctrine that some of these books taught long before the time of the Saviour. Everything possible apparently was done to suppress these books and to keep them out of circulation. Near the close of the eighteenth century, some of the manuscripts were found in Abyssinia and brought to England. Here, Richard Laurence (1760-1838) made the first modern translation of some of them, and in 1913, Dr. Charles published his rare two-volume opus containing both the Apocrypha and the Pseudepigrapha.

The titles of some of the 17 books are interesting : The Book of Jubilees, a re-written history from the creation

to Moses; The Book of Adam and Eve, the story of Adam and Eve and their testimonies to their children; I Enoch, an account of Enoch's visions and teachings--probably one of the most significant books of the ancient world outside of the scriptures; and many others. The influence of these books on the original Christian Church was undoubtedly significant.

The Bible scripture writers themselves, both in the Old and New Testaments, knew of the existence of "other records," referred to them and considered some of them Scripture. There are at least 16 references in the Old and New Testaments to books not now in the Bible. Since these books were known, used and referred to by the prophets and teachers whose writings now constitute our Bible, it is certainly logical to conclude that these writers were influenced by these records. In addition to these references, portions and fragments of some of these writings were found in the Qumran Library in the caves on the shores of the Dead Sea. Another evidence is that there are striking similarities between the teachings found in these old records and the teachings of the New Testament.

From the Pseudepigrapha :

"And they who have died in grief shall arise in joy, and they who were poor for the Lord's sake shall be made rich, and they who are put to death for the Lord's sake shall awake to life, and they who have been in want shall be filled, and they who have been weak shall be strong." [7]

Compare this with some of the thoughts expressed in the Sermon on the Mount.

From the Pseudepigrapha :

"I was sold into slavery, and the Lord of all made me free : I was taken into captivity, and His strong hand succoured me, I was beset with hunger and the Lord Himself nourished me. I was alone, and God comforted me : I was sick, and the Lord visited me : I was in prison, and my God showed favour unto me ; in bonds, and He released me ; slandered, and He pleaded my cause." [8]

Compare this with Matthew :

"For I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; Naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me." [9]

From the Pseudepigrapha :

"Love the Lord through all your life and one another with a true heart." [10]

Compare this with :

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." [11]

These are only a few of the more than 500 similarities with New Testament religious concepts that are found in various books of the Pseudepigrapha.

In addition to religious thoughts and doctrines, the Pseudepigrapha also presents some striking similarities in gospel ordinances. For example, the ordinance of baptism which some Bible scholars erroneously believe to have been initiated at the time of the Saviour, actually was preached and practiced whenever the gospel and the authority of the priesthood was upon the earth.

From the Pseudepigrapha :

"And Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood, even to the hairs of his head, while he made supplication to God and sent up prayers to Him." [12]

From the same ancient records :

" When 5,500 years have been fulfilled, then will come upon the earth the most beloved King Christ the Son of God, to revive the body of Adam and with him to revive the bodies of the dead. He himself, the Son of God, when he comes, will be baptised in the River of Jordan, and when he hath come out of the water of Jordan, then he will anoint from the oil of mercy all that believe in Him." [13]

From the Book of Levi :

"And the first anointed me with holy oil, and gave to me the staff of judgment. The second washed me with pure water, and fed me with bread and wine even the most holy things, and clad me with a holy and glorious robe." [14]

It is interesting to consider the special circumstances that existed when Jesus made the statement " Search the scriptures." The Jews had criticised Him for healing a sick man on the Sabbath. When Jesus answered them saying, " My Father worketh hitherto, and I work," they sought all the more to kill Him because not only had He broken the Sabbath, but also had claimed that God was His Father. Jesus then chided them for their blindness, pointing out that they searched the scriptures hoping to find in them eternal life when actually, the very scriptures they searched testified of Him.

Obviously, in part at least, Jesus was referring to the records which we now know as the Old Testament. Nevertheless, although the Old Testament may testify extensively indirectly to Christ's forthcoming birth and ministry, only a limited number of direct references are believed to refer specifically to Him.

Were there, then, other scriptures existent at the time of Jesus which testified of Him as the Christ, the Son of the Living God ? When Jesus said, " Search the scriptures . . . they are they which testify of me," could He have had reference not only to the books which are now a part of the Old Testament but also to these other " scriptures " ?

In various books in the Pseudepigrapha, portions and fragments of which have been recently found in the caves on the shores of the Dead Sea, some forty references are recorded which testify directly or indirectly of the coming of the Messiah.

From the Book of Enoch :

"And from the beginning the Son of Man was hidden, and the Most High preserved Him in the presence of His might, and revealed Him to the elect. And the congregation of the elect and holy shall be sown, and all the elect shall stand before Him on that day." [15]

Also :

" For I and my Son will be united with them (the children of earth) forever in the paths of uprightness in their lives : and ye shall have peace : Rejoice ye children of uprightness." [16]

Also :

"And after these things shall a star arise to you from Jacob in peace, and a man shall arise like the Son of Righteousness, walking with the sons of men in meekness and righteousness ; and no sin shall be found in Him." [17]

The question asked in the title of these articles is a significantly important one. If Christianity, or Christ's Gospel, was, as many Christian churches believe, initiated during the Saviour's ministry upon the earth, then many questions regarding the origin of certain Christian principles and ordinances remain unanswered. Beyond reasonable doubt, the discovery of ancient records in the caves on the shores of the Dead Sea confirms already existing evidence that many of

the things that Jesus and His disciples taught were also taught long before by others.

If, on the other hand, as believed by members of the Church of Jesus Christ of Latter-day Saints, Jesus came not to establish but to restore His Gospel, then no problem or controversy is raised with the establishment of the fact that much of Christ's teachings had been previously upon the earth.

Added to this wealth of compelling evidence is the persuasive testimony of "modern" scriptures: the *Doctrine and Covenants, The Pearl of Great Price,* and the *Book of Mormon,* which add further testimony that Jesus is the Christ, the Son of the Living God.

For example, in the *Doctrine and Covenants,* we read this testimony:

"And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: That He Lives! For we saw Him, even on the right hand of God and we heard the voice bearing record that He is the Only Begotten of the Father." [18]

Again in *The Pearl of Great Price* Joseph Smith's own words testify mightily of the divinity of Jesus Christ, and the eternalness of the Gospel:

"I saw two Personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— THIS IS MY BELOVED SON. HEAR HIM!" [19]

The religious teachings in the *Book of Mormon* confirm, expand and complement the teachings in the Bible. As some indication of the extent to which this book testifies of Jesus the Christ, in the first 25 pages alone there are some 64 references to the Lamb of God, the Son of God, the Messiah and the Saviour. For instance:

"Yea, even 600 years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or in other words, a Saviour of the world." [20]

The *Book of Mormon,* from beginning to end, testifies of Jesus the Christ, the author of the eternal Gospel. To those who seek the truth, these "modern" scriptures, then, do testify mightily of Jesus. They offer irrefutable evidence that Jesus Christ is the Son of God and that His Gospel is eternal—the same yesterday, today, and for ever. These scriptures have been made available in this generation for the purpose of "convincing the Jew and Gentile that Jesus is the Christ the Eternal God, manifesting Himself unto all nations." [21]

[1] A. Powell Davies, *The Meaning of the Dead Sea Scrolls,* New American Library, 1956, pp. 120, 131.
[2] Dr. Charles Frances Potter, *The Lost Years of Jesus Revealed,* Fawcett Publications, Inc. 1959.
[3] Joseph Fielding Smith, Jr., "Our Gospel Dispensations," *The Instructor,* November, 1959, p. 389.
[4] *Doctrine and Covenants* 84:27.
[5] "The Letter of Aristeas," an ancient record included in Dr. Charles' *Apocrypha and Pseudepigrapha of the Old Testament,* Oxford University Press, 1913.
[6] The term "pseudepigrapha" has been given to certain ancient writings whose authorship, according to the scholars, is questionable. They believe these books were not written by the men whose names they bear as authors but rather were written pseudonomously—hence they are called pseudepigrapha.
[7] "The Testament of Judah" 25:3-4 (and footnote); Charles op cit., p. 324.
[8] "The Testament of Joseph" 1:5-7; Charles, op. cit., p. 346.
[9] Matthew 25:35-37.
[10] "The Testament of Dan" 5:3; Charles, op. cit., p. 334.
[11] Matthew 22:35-39.
[12] "The Books of Adam and Eve" 36:4; Charles, op. cit., p. 135.
[13] Ibid. 42:2-5, p. 144.
[14] "The Testament of Levi" 3:4-6; Charles, op. cit., p. 309.
[15] "Book of Enoch" 48:9; 49:2-3; Charles, op. cit., p. 217.
[16] Ibid. 62:7-8; 105:2; pp. 227-228.
[17] "Testament of Judah" 24:1; Charles, op. cit., p. 323.
[18] *Doctrine and Covenants* 76:22-23.
[19] *The Pearl of Great Price,* Joseph Smith 2:17.
[20] 1 Nephi 10:4.
[21] From the preface to the *Book of Mormon.*

Thoughts on Emigration

A letter to the President

Dear President Woodbury,

On August 10th, last year, I wrote to you to obtain your approval of my intended move to Australia together with my wife and our two small sons. With my letter I enclosed a letter from President John O. Simonsen of the South Australian Mission which promised me all the help I needed.

In your reply, dated August 11th, you told me that I had my free agency to do as I thought best and you advised me to pray about it. Let me explain what happened.

I was praying about it and I thought that I was doing the right thing for my family and for myself, which shows how selfish a person's thoughts can get at times. I went ahead with my application and we were eventually interviewed by an Australian immigration official who gave us the go-ahead on condition that we could arrange accommodation for ourselves. We did eventually receive a promise of accommodation from a Latter-day Saint family who hadn't been out there above four or five months themselves.

All was set for us to go but I felt very uneasy about it and I couldn't get the idea out of my head that I was deserting the British Mission, and "deserting" isn't a very pleasant word, is it?

Now I know that the Lord wanted me in His Church, why me I have never been able to fathom out, but the way that He prepared me and led me right to the Church isn't short of a miracle, at least to me it isn't. And so on a Saturday afternoon and also in the evening I knelt in prayer and told my Father in heaven what was in my heart and I asked that I might be enlightened regarding His will concerning me. I asked that I may know what decision to make, and I was sincere in making that request. Whilst praying I felt like asking my Father to let me know on the Sabbath what I should do, and I did ask Him.

I want to tell you, President, that the Lord answered that prayer and His answer came on the Sabbath. I knew then and I know now that the Lord wants me right here in Britain and that there is work enough for me to do within these shores.

I wrote to the family that had promised me and my family accommodation and told them of my decision. Wonder of wonders, they wrote back and told us that we had made the right choice and that they themselves were not very happy away from England.

Well, President Woodbury, that is my story. I pray that you may read it as it was meant to be read and that our Heavenly Father might have the credit for everything that has happened. Since that time we have received many wonderful blessings, and I seem to sense some of the things that are in store for this Mission if we will only heed the counsel of our leaders.

Sincerely your brother,

David H. Kershaw

MISSION

Great growth has been experienced in the British Mission in the last several months. Largely
sisters pictured below. These leaders of the Mission held their last leadership conferences prio
splitting of the Mission, in the early part of this year. We honour them for the quality of the

(Below) *Spearheading the advance of the Mission are the District Presidencies, who with their wives, carry the responsibility of leading the saints in their districts*

(Above) *Showing the way for the brethren of the Church, the sisters are led by the lovely and devoted ladies of the District Relief Society Presidencies*

LEADERS

esponsible for this progress are the brothers and to the formation of the Manchester Stake and the ir examples and the strength of their testimonies.

(Left) *A major contribution to the growth of the Church in Great Britain has been the District Missionary Programme, led by these District Mission Presidencies. In the record-breaking month of March, 88 persons were baptised through the efforts of the district missionaries.*

(Left) *Responsible for the enthusiastic functioning of all the Mission-wide Church programmes, the Mission Board members are the indispensable core of the Church in Britain*

(Left) *Probably the strongest indication of the advancement of the Church of Jesus Christ in this great land is the formation of four new quorums of elders. The presidencies of all eleven quorums are pictured at left.*

NEW SAINTS TESTIFY

Rosina May Fidler
Southend Branch

ON Christmas Day 1959, I just drifted about the house. To me it was just another weary day to get through. I felt so unwanted to be leading such a useless life. Why did I have to live? No one wants me or even cares. I was wicked enough to think God had forgotten, otherwise I would not have to go like this year after year.

The morning went on. There was a ring at the doorbell. I very reluctantly went to the door as I was in no mood or dressed to be receiving visitors. The dining-room was untidy; I just could not care less about anything. I invited my visitors in. It was Elder Hiatt and Elder Russon, missionaries from the Church of Jesus Christ of Latter-day Saints. After talking about the goodness of God, there was a prayer that made me feel more hopeful. An appointment was made for the elders to return the following Tuesday. After that they were regular visitors.

I was baptised by Elder Hiatt on January 24th, 1960. Since then I have been a different being, with peace, joy and a happiness in my heart. All I pray is that I shall be a loyal and worthy member of the Church of Jesus Christ of Latter-day Saints.

I did appreciate all the kindness and friendship shown to me the first time I came to your Church. I feel now I have brothers and sisters whom I shall love and do anything I can for, as they have done for me.

Betty May Cusden
Northampton Branch

I FEEL it is a very great privilege to belong to this wonderful Church the one true Church of Jesus Christ—and I shall always do my very best and strive to be a worthy member of it.

The missionaries first came to my door on 1st July. (How well I remember the date!) They explained who they were and asked if they might step inside my home. The thought came into my mind—"They are men of God. I can't send them away. I must hear what they've got to say." And so I invited them into my home. Before leaving, they made arrangements to call again on 9th July, in the evening, when my husband would be at home, and gave me a little booklet, *A Message of Importance*. Well, I read and re-read that booklet so many times in the week that followed, that I

almost came to know the words by heart! Even at that time, I somehow had the feeling that the Church was going to mean something to me. When the missionaries arrived, the next week, and began giving us the lessons, I was immediately impressed by their obvious sincerity and goodness. Here were young men who really lived their religion, and "practised what they preached," as the saying is. This alone was enough to cause me to believe the things they said, but, apart from that —the things they told us were actually confirmed by my own Bible. And so I was "with them" right from the start. Then came the *Book of Mormon*. The elders pointed out Moroni's promise that if we would know the truth of the book, we should ask God, and He would show it to us. I started to read the book the next day, when I was alone in the house. Before doing so, I knelt and prayed vocally that I might be shown if the book were true. I don't really know what I expected to happen, but I think I half-expected to see a vision of some kind. Nothing happened, and I felt just a little disappointed. But I started to read the book, and I believed it, and I thought no more about Moroni's promise. A week or two later, my husband and I were discussing the *Book of Mormon*, and the things we had been told by the elders. I said, "I *know* it's true! I *know* it's true!" "How do you know?" my husband asked. "I just know!" was all I could answer. Afterwards, I asked myself how I knew, and then I realised just how Moroni's promise had been kept. By the power of the Holy Ghost, God had implanted the knowledge of the truth of these things in my mind!

I am quite sure that the missionaries were sent to me by God, and for this I shall never cease to thank Him. They came just at the time when I was spiritually ready for them. They brought something really wonderful into my life. So many things that used to puzzle me have been explained. I now have a real purpose in life, something definite to work towards, instead of just drifting aimlessly on. I've really started to live. I often wonder whatever I used to do with my life before the missionaries brought their message to me. How dull it must have been!

I know, with all my heart and soul, that this is the one true Church of Jesus Christ. The wonderful spirit that exists in the Church; the true friendship and brotherly love that the "saints" show towards each other; their selfless attitude, and willingness to perform any service in the Church —all these things add to my testimony. Since coming into the Church, I feel really happy and at peace, spiritually. The Lord has never before seemed so near to me. I do pray that He will always be with me, and help me as I strive to become a really good and worthy Latter-day Saint.

Jane Johnson (8)
Derby Branch

Dear President Woodbury,

We are greatfull for the letter we have received. We thought it was very very nice. Now I can really tell you that I think that the Church of Jesus Christ of Latter-day Saints is the true Church of God. I hope Sister Woodbury is well. If you rite again we will be glad to receive it. Our Branch is jolly good now. On November 8th I said the Gem. I felt a bit nervice at first because it was the first time.

from Jane

NEW ERA CALENDAR

OF BRANCH AND DISTRICT EVENTS

December 12—The first social promoted by the newly organised Gloucester Branch was held in the home of Brother and Sister Reed.

December 22—Oldham MIA set Brother and Sister Samuel Mills joyfully on their way to another twenty-five years of happy married life by turning the Christmas party into a celebration of their silver wedding anniversary. The centre piece of the table decoration was a beautifully iced cake made by Miss Kathleen Mayrick. A hot turkey supper prepared by the Relief Society put everyone in the mood for fun and games. Sister Avis Hargreaves sang whilst the guests took a "breather." Brother and Sister Mills expressed their sincere thanks for this lovely surprise.

December 29—Nottingham Branch Relief Society marked the festive season with a visit to the Playhouse to see "Charley's Aunt."

January 2—Twenty-three hungry children made short work of the tasty meal prepared for them at the Birmingham Primary Christmas party.

January 2—Eastwood Branch chose this Saturday for the Sunday School and Primary party. The youngsters made short work of the sandwiches, cakes and other good things set before them and thoroughly enjoyed the lively entertainment directed by Brother Keith Plumb and Sister Mabel.

January 3—The Sacrament Meeting at Radcliffe took the form of a farewell for Sister Pamela Read prior to her departure on a full-time mission.

January 9—St. Albans branch noted the festive season with a party which was made to measure for the youthful guests.

January 9—Nottingham District MIA Board organised a New Year Party at Bilborough. Eighty-five young people enjoyed the games and dancing orga-

The Hull Branch presents "The Miracle of Zarahhemla," featuring (l. to r.) Peter Ketley, Valerie Whitehead, Ronald Whitehead, Peter Everitt, Susan Aubery, Edward Bentley (sitting), Sheila Coulman and Doreen Bratton

Looking like angels, the Luton Branch Primary children present a concert

nised by the YMMIA Superintendency. The buffet supper of turkey and ham rolls, savouries and fruit punch was prepared by the Board Members and served by YWMIA Officers.

January 14—The tiny tots really let themselves go at the Gorleston Primary party. Games, prizes and a present for each made the party a huge success.

January 16—It was the turn of the Sunday School to celebrate Christmas at Gorleston. After even the heartiest appetites had been satisfied gifts from the gaily decorated tree were distributed.

January 23—The South London Branch Presidency held a social for the Aaronic Priesthood. The Lucille Ball film, "The Long, Long Trailer" was shown and a tasty supper served.

January 23—Eastwood's Genealogical Society held a social and film show under the direction of Elders Arthur Coleman and Arthur Aldred. The Relief Society took care of the refreshments.

January 23—In a month of great activity in the Hull District, the outstanding social event was the District Gold and Green Ball which was attended by over eighty people despite the fact that the following day the majority of them would be travelling to Manchester to hear President Dyer. First item on a very pleasing programme was the Speech Contest, won by Bernice Kinnard of Grimsby, after which a stage programme was presented. The Ball was commenced after a meal break at 6 p.m. and music was provided by a two piece combination, Brother Theaker, a blind member, on the piano and Brother Stone on the drums. Plans are already under way to repeat this success at next year's ball.

January 29—The children of the South London Branch had great fun when they were taken to the Streatham Hill Theatre to see the pantomime "Dick Whittington."

January 29 and 30—The annual pantomime was staged by the Nottingham Branch at the Portland Junior School, Bilborough. Sister Margaret Hayes wrote and produced the show this year and skilfully wove a story about a beautiful princess, a wicked uncle, witches and fairies around the talents to be found in the branch. The stars of the show were Jackie Brown as the Princess, Patsy Payne and Ann Calderwood as the Princes, Geoff Harris and Helen Jowitt as the King and Queen, Clive Payne was the wicked Prince Albert, Muriel Cuthbert as Fairy Twinkletoes and Janet Margries as the witch. Amy, Aileen and Tina provided most of the singing as the three palace maids.

January 30—The Gorleston Building Fund was in the forefront of the minds of the revellers who helped make the branch social and dance both a financial and social success.

January 30—In spite of atrocious weather a number of hardy souls patronised the Grimsby Primary jumble sale and the sum of £1 4s. 6d., was raised to swell Primary funds.

Some members of the new Gloucester Branch. (Back row, l. to r.) *Elder G. N. Parker, D. Munroe, J. Reed, Elder J. Bird.* (Front row, l. to r.) *J. Reed, S. Reed, N. Reed, M. Newbey.* (Centre) *P. Newbey*

A Grimsby Branch Sunday School Party

February 3—District Commissioner A. Knox invested the 42nd West Hartlepool Boy Scout Troop. Commissioner Knox took as the theme of his talk, "Duty" especially emphasising our duty to God. Brother Robert Pocklington has been appointed Scout Master with Keven Bow as assistant Scout Master. The two Patrols are lead by William S. Gardner and James S. Laurie.

December 31—Eleven members of Rochdale Branch and two missionaries got busy with paint brushes and worked in the chapel until 11 p.m. Then they took time off to mark the New Year before singing "Auld Lang Syne" on the stroke of midnight.

Sister Jean Dale of Rochdale wrote the script for a pantomime "Cinderella" intended as an activity for the MIA teenage group but it snowballed until the entire branch took part and made it a tremendous success with performances on three days. Brother F. Gilbert was the producer with Sister E. A. Davies making a charming principal boy and Anne C. Pilling as the pretty Cinderella. Brothers G. Gilbert and H. Woodhead caused roars of laughter with their ugly sister act and special mention must be made of Brother John Fountain and his assistant for their part as stage managers. Tokening the appreciation of the cast for the hard work done by Sister Jean Dale, a bouquet was presented to her

and Brother Gilbert was delighted to receive a slide case for his transparencies.

Manchester District's Aaronic Priesthood Soccer Team is really on the ball and an early match against Liverpool is planned.

The young people of Wythenshawe Branch are certainly keen to learn the gospel. They have organised the first seminary in the Mission and each Wednesday from 7 a.m. until 8 a.m. Brother Ellis can be found teaching a very large class of teenagers.

Oldham Branch have been holding some very inspirational firesides, the first was in the home of Sister P. Hirst where records of the Tabernacle Choir were played and the second was in the home of President Giles where the District President was able to attend.

The young people of Wythenshawe Branch were given a talk on "Friendship Between the Sexes" by Brother and Sister W. Clark. Their views were aired amidst riotous laughter as Brother and Sister Clark tempered good advice with humour. Further discussions on courtship and marriage are envisaged in the near future.

Marriage

Sanderson – Lenton—Colin Sanderson and Margaret Lenton of Leicester were married on January 30. The bride, who wore a dress of white figured nylon over pink satin, was given away by her uncle, Brother Leslie Sullivan, and was attended by three bridesmaids. The honeymoon was spent in London.

Death

Megeney—On December 1, Brother Roger James Megeney of Birmingham Branch passed away aged seventy-three years.

BAPTISMS

BIRMINGHAM
Sandra Margaret Willden of Coventry
Shirley Joy Willden of Coventry
Hilda Hopley Willden of Coventry
William Ernest R. Willden of Coventry
Wendy Pamela Baker of Birmingham
Leslie Charles Rone of Worcester
David Harry Blackman of Birmingham

BRISTOL
Regina Ann Riley of Bristol
Stanley Buck of Bristol
Marily Elsden of Bristol
Gloria June Cole of Stroud

HULL
Beryl Georgina Jacklin of Grimsby
Mary Kathleen Green of Grimsby

IRELAND
William James Barnes of Belfast
Alexis Sheila Flack of Belfast
Alexander McFarland of Belfast
Isobel Stewart McFarland of Belfast

LEEDS
Florrie Mallinson of Huddersfield
John Thornton Boothroyd of Huddersfield
John William Griffiths of Leeds
Norah Griffiths of Leeds
John Arthur Griffiths of Leeds
Marcia Lynnette Griffiths of Leeds
Brian Johnson of Huddersfield
Pauline Johnson of Huddersfield
Winnie Nixon of Huddersfield
Dennis Johnson of Huddersfield
Anne Willoughby of Dewsbury
Rhona Mosely of Leeds
Robert Campbell Mosely of Leeds
Malcolm Bolton of Dewsbury
Kathleen Rosetta Varley of Dewsbury

LIVERPOOL
Martin Montague Lockyer of Southport
Irene Lockyer of Southport
Susan Elizabeth Lockyer of Southport
Norma Johnson of Wirral
Barbara Jane Birt of Wirral
Rita Roberta Knowles of Burnley
Malcolm Stuart Cunningham of Burnley
Edith Victoria Counsell of Blackburn
Thomas Counsell of Blackburn
Edward George Smith of Liverpool
Patricia Ann Briscoe of Liverpool
William Andrew Gibson of Liverpool

MANCHESTER
George Anthony Crookell of Wythenshawe
Ian Roberts of Wythenshawe
Edith Robinson of Wythenshawe
Margaret Long of Radcliffe
Geoffrey Dale Burrows of Stockport
Arnold Ian Long of Radcliffe
Hilda Burrows of Stockport

NEWCASTLE
David Robinson of Sunderland
Miriam Robinson of Sunderland
Mary Isabella Robinson of Sunderland
John Jeffrey Armstrong of Middlesbrough
Marie Croft of Sunderland
James William Croft of Sunderland
Pauline Ann Hatton of Middlesbrough
John Robert Duffield of Middlesbrough
Joyce Duffield of Middlesbrough
Wendolyn Elizabeth Bond of Sunderland

NORTH LONDON
Elizabeth Margaret L. Parsons of Hyde Park
Phillip Gordon King of Hyde Park
Barbara Mary Farrant King of Hyde Park
Johanna Karoliene B. Fort of Hyde Park
Sylvia Audrey Appleby of St. Albans
Peter Applehy of St. Albans
Erika Wallar of St. Albans
Margaret Eileen Poore of Luton
Rosemary Eve Rendell of Luton
Cyril Arthur Rendell of Luton
David James Ramsden of Hyde Park
Kathleen May Standley of Stevenage
Dennis Standley of Stevenage
Roy Philip Standley of Stevenage

NORWICH
Maureen Ann Larman of Colchester
Edna Evelyn Martin of Norwich
Valerie Elizabeth Mackenzie of Cambridge
Heather Elaine Maekenzie of Cambridge
Maureen Dawn Mackenzie of Cambridge
Olive Mackenzie of Cambridge
Roderick Mackenzie of Cambridge
Elizabeth Rose Callington of Ipswich
James Callington of Ipswich
Meriel Patreen Darling of Lowestoft
Ada Mary Sillett of Lowestoft
Yvonne Ann Perkins of Norwich
NOTTINGHAM
Agnes Valerie Bailey of Nottingham
David Uvedale West of Peterborough
Diane Leslie West of Peterborough
Susan Shirley West of Peterborough
Hazel Patricia West of Peterborough
Ann Davenport of Mansfield
Phillip Calladine of Mansfield
SCOTLAND
Charles Rose Day of Dundee
Margaret Reid Day of Dundee
Agnes Flockton Lang Wilson of Glasgow
Isabelle Walker Ross of Edinburgh
Mary Armour McIntosh McLeod of Dundee
Pamela Margaret Fisken of Dundee
Ruby Harper Fisken of Dundee
SHEFFIELD
Susan Weston of Sheffield
Patricia Mary Burke of Doncaster
Margaret Burke of Doncaster
Cynthia Patricia Jacob of Doncaster
Bertram Joseph Jacob of Doncaster
Grace Lillian Jacob of Doncaster
Dorothy Thelma Thornhill of Sheffield
Pamela Thornhill of Sheffield
Robert Thornhill of Sheffield
Betty Lee of Sheffield
Kenneth Lee of Sheffield
Janet Gebbie Bruce of Sheffield
Mary Robinson of Sheffield
Gordon Perry of Sheffield
Margaret Perry of Sheffield
SOUTH LONDON
Audrey Muriel Stanford of Crawley
Norman Evenden of Crawley
WALES
Agnes Baron Black Parfitt of Newport
Ray Charles Walter Parfitt of Newport

ORDINATIONS

BIRMINGHAM
Herbert Faust of Birmingham to Deacon
Jeoffrey Robert Such of Birmingham to Deacon
Norman Cope of Wolverhampton to Priest
Trevlyn Harper Slater of Wolverhampton to Deacon
Raymond Leighton of Kidderminster to Priest
BRISTOL
Walter Leonard Greening of Weston super Mare to Deacon
Albert Frederick Arthur Gadsby of Newton Abbot to Elder
Brian Cyril West of Bristol to Elder
John Henry Tuttiett of Bristol to Elder
John Ivor Leslie Reed of Gloucester to Elder
John Francis Jones of Bristol to Teacher
Rodney Frederick Cavanaugh of Bristol to Deacon
Alexander Tolmie of Cheltenham to Teacher
HULL
John Henry Bond of Hull to Deacon
Christopher Robin Curtis of Grimsby to Deacon
Robert Dayer Brown of York to Teacher
Kenneth Cook of Grimsby to Deacon
IRELAND
Albert James Douglas of Belfast to Teacher
LEEDS
John William Griffiths of Leeds to Deacon
John Thorton Boothroyd of Huddersfield to Deacon
Malcolm Bolton of Dewsbury to Deacon
Bernard Oaks Mann of Leeds to Teacher
Alex George Hunter of Halifax to Priest
Alan Broadley of Dewsbury to Deacon
Ronald Colin Cree of Leeds to Teacher
Geoffrey Toft of Leeds to Teacher
Derek Baldwin of Halifax to Teacher
Jerzy Bardsley of Halifax to Priest
Gerald Robert M. Dowling of Leeds to Deacon
LIVERPOOL
George Hodgkinson of Wigan to Teacher
Graham Michael Cunningham of Burnley to Deacon
Thomas Cunningham of Burnley to Deacon
Martin Montague Lockyer of Southport to Deacon
Colin Edward Birt of Wirral to Deacon
Rodney William Borrows of Liverpool to Deacon
MANCHESTER
Robert Henry Kennett of Wythenshawe to Priest
Richard Riley of Wythenshawe to Priest
Daniel Alban Lloyd of Oldham to Deacon
John Emery of Oldham to Deacon
Donald John Gallagher of Radcliffe to Deacon
Edward George Baynes of Radcliffe to Teacher
Ronald Mason of Wythenshawe to Priest
Frederick Nelson Austin of Ashton-Hyde to Teacher
William Strandring of Ashton-Hyde to Teacher
NEWCASTLE
David Edward Harrison of Newton Aycliffe to Deacon
Alexander Clark of Sunderland to Deacon
John Jeffrey Armstrong of Middlesbrough to Deacon
John Richard Guy of Newcastle to Deacon
Dennis Breckon of Newcastle to Deacon
Isaac Mitcheson Williams of West Hartlepool to Teacher
NORTH LONDON
George Higson of Southend to Deacon
Phillip Gordon King of Hyde Park to Deacon
William George Webb of Luton to Deacon
Leslie Alfred Lloyd of Luton to Deacon
Cyril Edwin Collyer of Luton to Teacher
NORWICH
Earl Edward Smith of Ipswich to Teacher
Algernon Richard Sheldrake of Ipswich to Teacher
Roderick Mackenzie of Cambridge to Deacon
Donald Wilfred Laurie of Cambridge to Teacher
NOTTINGHAM
Terence Edwin Shepherd of Nottingham to Elder
SCOTLAND
Graham Kersey Hill of Dundee to Deacon
Robert Ross of Dundee to Teacher
Albert Roy, Snr. of Dundee to Teacher
James McCracken Stitt of Glasgow to Teacher
James Archibald of Aberdeen to Teacher
Thomas Skene of Aberdeen to Teacher
Arthur Edward Smith of Airdrie to Elder
Ronald Fraser of Edinburgh to Deacon
Richard John Albiston of Aberdeen to Teacher
John Murray Albiston of Aberdeen to Teacher
SHEFFIELD
James Drake of Doncaster to Deacon
Brian Aldridge of Sheffield to Teacher
Douglas Ellison of Sheffield to Teacher
SOUTH LONDON
Roy David Dicksee of South London to Deacon
Donald Oliver Hendon of Brighton to Priest
Augustus Walter Tennyson of Brighton to Priest
Robin Woodgate of Brighton to Priest
David Raymond Thorne of Brighton to Teacher
Anthony John Sample of Crawley to Deacon
Roger Woodford Kersey of Crawley to Priest
Eric Gorner of Brighton to Deacon
Norman Evenden of Crawley to Deacon
Victor Leonard Leslie Speake of Southampton to Priest
WALES
Edwin John Turner of Cardiff to Elder
Martyn Merlyn Davies of Merthyr Tydfil to Elder
Cyril Charles Clayton of Blackwood to Elder

Evan Evans of Swansea to Elder
Arthur William Rowles of Cardiff to Elder
Ralph Pulman of Merthyr Tydfil to Elder
Jack Joseph David of Cardiff to Teacher
John Joseph Wright of Cardiff to Teacher

BIRTHS AND BLESSINGS

Wilde : To David Stobo McIntosh and Ida Wylie Moreland Wilde of Glasgow, a son, David Stuart, born January 1, 1960; blessed February 7, 1960, by David Stobo McIntosh Wilde.

Marshall : To Charles Frederick and Elizabeth Lettice Marshall of Glasgow, a son, Colin Marshall, born December 12, 1959; blessed February 7, 1960, by A. R. Richardson.

Megeney : To Leslie LaMar and Winifred Jones Megeney of Birmingham, a son, David Jonathan, born October 21, 1959; blessed January 3, 1960, by Leslie LaMar Megeney.

Evans : To Albert Garey and Doreen Chadderton Evans of Ashton-Hyde, a daughter, Jacqueline Daryl Evans, born January 13, 1960; blessed February 7, 1960, by Benjamin Thorpe.

Guy : To John William and Aleathea Margaret Craig Guy of Newcastle, a son, Martin William, born April 9, 1959; blessed February 7, 1960. by Sydney Herbert Curryer.

Guy : To John William and Aleathea Margaret Craig Guy of Newcastle, a daughter, Jacqueline, born July 17, 1957; blessed February 7, 1960, by Ernest Alfred James Cooper.

Osborn : To John Willmott Osborn and Alberta Florence Price Osborn of Southend, a son, Craig Simon Edward, born November 15, 1959; blessed January 3, 1960, by John Wilmott Osborn.

Fairfoot : To Alan Henry and Marion Yvonne Ruth Hagan Fairfoot of Southend, a son, William Martin, born January 2, 1960; blessed February 7, 1960, by William S. Nicholson.

Leonard : To Winston Carlyle and Janice Yvonne Marsha Ramdial Leonard of Southend, a daughter Julienne Alison, born October 7, 1957; blessed February 7, 1960, by Desmond John McGrath.

McGrath : To Desmond John and Margaret Pamela Smith McGrath of Southend, a daughter, Rema Margaret, born January 20, 1960; blessed February 7, 1960, by Desmond John McGrath.

Leonard : To Winston Carlyle and Janice Yvonne Marsha Ramdial Leonard of Southend, a daughter, Josanne Miribai Marisa Leonard, born June 2, 1956; blessed February 7, 1960, by William S. Nicholson.

Leonard : To Winston Carlyle and Janice Yvonne Marsha Ramdial Leonard of Southend, a daughter, Anna Cecilia, born November 25, 1959; blessed February 7, 1960, by Gordon H. Low.

Leonard : To Winston Carlyle and Janice Yvonne Marsha Ramdial Leonard of Southend, a son Marlon Percy Robert Leonard, born November 28, 1958; blessed February 7, 1960.

Fairfoot : To Alan Henry and Marion Yvonne Ruth Hagan Fairfoot of Southend, a son, Alan Shaun, born September 13, 1958; blessed February 7, 1960, by Elder Elray Jenkins.

Jaggard : To George Henry and Grace Margaret Coad Jaggard of Southend, a son, Peter Barry, born March 10, 1952; blessed February 7, 1960, by William S. Nicholson.

Jaggard : To George Henry and Grace Margaret Coad Jaggard of Southend, a son, Christopher Terry, born August 9, 1954; blessed February 7, 1960, by John Wilmott Osborn.

Cowling : To Charles William and Juanita Lilian Marsh Cowling of Dewsbury, a daughter, Lynne, born August 2, 1957; blessed February 21, by William H. Crisp.

Cowling : To Charles William and Juanita Lillian Marsh Cowling of Dewsbury, a daughter, Jill, born January 29, 1960; blessed February 21, 1960, by Arthur Gregory.

Isaac : To Geoffrey Marshall and Lavinia Joy Figures Isaac of Bristol, a daughter, Catherine Joy, born June 20, 1959; blessed January 3, 1960.

Buck : To Stanley and Maureen Muriel Buck of Bristol, a daughter, Susan Jane, born March 4, 1954; blessed January 3, 1960, by Sidney Harold Perry.

Wilding : To Bernard and Joan Wilding of Rawtenstall, a daughter, Janet, born February 10, 1959; blessed January 17, 1960, by Percy Terrell.

Wilding : To Bernard and Joan Wilding of Rawtenstall, a daughter, Susan, born September 23, 1956; blessed January 17, 1960, by Kenneth Edmondson.

Wood : To Clifford and Barbara Ann Wood of Stockport, a daughter, Sandra Elizabeth, born August 2, 1958; blessed February 7, 1960, by Clifford Wood.

Wood : To Clifford and Barbara Ann Wood of Stockport, a daughter, Ivonne Frances, born August 2, 1958; blessed February 7, 1960, by Clifford Wood.

Adshead : To James and Edith Adshead of Stockport, a son, Kevin John, born August 17, 1959; blessed January 10, 1960, by Ronald A. Regan.

Crossley : To Barrie and Shirley Crossley of Halifax, a son, Darrel Grant, born January 22, 1960; blessed February 7, 196[illegible], by Barrie Crossley.

Fahey : To Bernard and Patricia Bootroyd Fahey, of Huddersfield, a son, Mark Philip, born January 22, 1960; blessed February 7, 1960, by Neil McEwen.

Siswick : To Derrick and Barbara Siswick of Huddersfield, a son, Andrew, born May 31, 1957; blessed February 7, 1960, by Leslie Dufton.

Siswick : To Derrick and Barbara Siswick of Huddersfield, a son, David, born April 17, 1956; blessed February 7, 1960, by Arthur Leonard.

Whalley : To Derek Ian and Sylvia Mills Whalley of Oldham, a son, John Derek, born December 9, 1959; blessed February 14, 1960, by Samuel Mills.

Watt : To David and Jessie Crawford Watt of Paisley, a son, Ernest Young, born April 9, 1956; blessed February 7, 1960, by Ronald Todhunter.

Watt : To David and Jessie Crawford Watt of Paisley, a daughter, Morag Dunn, born April 9, 1956; blessed February 7, 1960, by David M. Porch.

Watt : To David and Jessie Crawford Watt of Paisley, a daughter, Emmelina Jamieson, born August 3, 1957; blessed February 7, 1960, by William N. Rudd.

Cousins : To William Richard and Jean Margaret Newton Cousins of Cardiff, a daughter Jacqueline Margaret, born January 15, 1956; blessed January 3, 1960, by Paul Hokanson.

Butcher : To John Neasham and Elsie Miners Butcher of West Hartlepool, a son, Paul Stephen, born February 2, 1958; blessed February 7, 1960, by John T. A. Dale.

Butcher : To John Neasham and Elsie Miners Butcher of West Hartlepool, a son, John, born November 6, 1955; blessed February 7, 1960, by Dennis G. Noble.

West : To Wallace F. and Marjorie H. Kelsall West of Peterborough, a daughter, Marion, born April 23, 1954; blessed February 7, 1960, by George T. Quesne.

Brinkworth : To Harold A. and Margaret Jean Sadler Brinkworth of Stroud, a daughter, Jayne Ellen, born September 30, 1959; blessed January 31, 1960, by William H. Beazley.

Missionary Activities

	From	*To*
February 17, 1960		
ARRIVALS :		
Marie Price Alger	Salt Lake City, Utah	Hyde Park
Christine E. J. Morrow	Ontario, Canada	Hyde Park
John Salmon Paxman	Alberta, Canada	Birmingham
John Jones Southwick	Lehi, Utah	Birmingham
TRANSFERS :		
February 8, 1960		
Harold J. Dent	Scotland	Newcastle
Clifton K. Forsyth	Newcastle	Leeds
Coleen Hamilton	Scotland	Mission Office
Murray L. Harmon	Scotland	Nottingham
David G. Loosle	Leeds	Newcastle
Ralph A. Sheffield	South London	Scotland
Denis P. Smith	Bristol	Ireland
N. Marlene Sorenson	Leeds	Mission Office
Robert R. Spencer	Newcastle	South London
John P. S. Stout	Nottingham	Scotland
Paul H. Thompson	Ireland	Bristol
February 9, 1960		
Paul F. Day	Leeds	Mission Office
February 12, 1960		
F. Kennard Barson	Mission Office	Leeds
February 17, 1960		
Clark M. Brenchly	Central London	Manchester
Louis T. Curtis	North London	Central London
E. Bruce Farley	Hull	Mission Office
Clive J. Kinghorn	Birmingham	North London
Samuel J. Parkes	Birmingham	Hull
Graham G. Stubbs	Central London	South London
Howard M. Sumsion	South London	Central London
February 22, 1960		
Sylvia Robinson	Mission Office	South London
Loreine Turley	South London	Mission Office
February 24, 1960		
Larry P. Nuttall	Hyde Park	Leeds
February 27, 1960		
John R. Arnold	Liverpool	Newcastle
Daryl A. Frame	Newcastle	Liverpool
Jerry G. Richins	Wales	Sheffield
Douglas V. Summers	Sheffield	Wales
February 28, 1960		
Paul M. Hokanson	Wales	Nottingham
Larry T. Hutchings	Norwich	Wales
Dwayne L. Liddell	Wales	Norwich
Lafayette S. Parkin	Nottingham	Wales

APPOINTMENTS :
Paul F. Day appointed Travelling Elder, effective February 9, 1960.

RELEASES :	*From*	*Districts Laboured*
March 25, 1960		
Rulon H. Stocking ††	Salt Lake City, Utah	Ireland, Wales, Mission Office
April 4, 1960		
Gertrude M. D. Southgate	Riverton, New Jersey	Nottingham, South London
Alfred E. Southgate ‡‡	Riverton, New Jersey	Nottingham, South London
April 7, 1960		
Donna R. Shoemaker *	Merced, California	South London, Newcastle, Mission Office, South London, Nottingham
Helen T. Starley	Delta, Utah	Norwich, South London, Liverpool
April 29, 1960		
Harold C. Anderson †	Wendover, Utah	Newcastle, Mission Office, North London
Lee J Bate	Springville, Utah	North London, Hull
Dennis P. Blackhurst ‡	Pocatello, Idaho	Ireland, Newcastle, Mission Office, Leeds
Joseph G. Clay	Bountiful, Utah	Newcastle, Birmingham
Steve B. Coltrin §	Boise, Idaho	Manchester, Nottingham, Ireland, Liverpool, Mission Office
Richard F. Duce ‖	Marysville, Washington	Leeds, Mission Office, Liverpool
I. Chad Hamilton ¶	Salt Lake City, Utah	Hull, North London, Mission Office, Scotland
Budd L. Madsen	Rupert, Idaho	Scotland, Birmingham
Jerry G. Richins	Gridley, California	Nottingham, Scotland, Wales
John M. Sill	Salt Lake City, Utah	Nottingham, Manchester
Eldred Gery Smith **	Salt Lake City, Utah	South London, Mission Office, Manchester
Lew D. Stratton	Pomona, California	Scotland, Norwich, Bristol, Newcastle
March 19, 1960		
Jerry M. Hiatt	Bellflower, California	Sheffield, South Londin, Norwich, Liverpool, Mission Office, North London

* Assistant to Mission Secretary. † Travelling Elder and Supervising Elder of North London District.
‡ Travelling Elder and Supervising Elder of Leeds District. § Travelling Elder.
‖ Travelling Elder, Supervising Elder and Second Counsellor in the Mission Presidency.
¶ Travelling Elder and Supervising Elder of Scotland District.
** Travelling Elder and Supervising Elder of Manchester District.
†† Travelling Elder and Supervising Elder of Wales District.
‡‡ District President of the South London District.

HELEN T. STARLEY

DONNA R. SHOEMAKER

HAROLD C. ANDERSON

LEE J BATE

DENNIS P. BLACKHURST

JOSEPH G. CLAY

STEVE B. COLTRIN

RICHARD F. DUCE

J. CHAD HAMILTON

BUDD L. MADSEN

JERRY G. RICHINS

JOHN MICHAEL SILL

ELDRED GARY SMITH

LEW. D. STRATTON

JERRY M. HIATT

RULON H. STOCKING

ALFRED E. SOUTHGATE

GERTRUDE M. D. SOUTHGATE

NEW RECORDS for your record player

We have in stock this beautiful music supplied by the Philips Company at very low prices. These inexpensive records will bring into your home the world's great sacred choruses sung by our own Tabernacle Choir.

A list of the available 45 r.p.m. records:

ABE 10205	Sacred Music Vol. 1—The Heavens Are Telling -	10/11d.
ABE 10206	Sacred Music Vol. 2—Sheep May Safely Graze -	10/11d.
ABE 10207	Sacred Music Vol. 3—The Lord is my Shepherd -	10/11d.
ABE 10210	Sacred Music Vol. 6—Music for Christmas - -	10/11d.
ABE 10035	Songs of Faith and Devotion - - - - -	10/11d.
PB 962	Battle Hymn of the Republic and The Lord's Prayer	4/9d.

" Every home with a record player should have the BATTLE HYMN "
T. Bowring Woodbury

May we invite

You

to attend the

CORNER-STONE LAYING CEREMONY

for the

HYDE PARK CHAPEL

JUNE 14th, 1960

8 p.m.

Special Guests :

President Alvin R. Dyer

Sir Thomas Bennett

ARE YOU AN ELDER?

COME TO THE

Mission-Wide Elders' Convention

London, Saturday and Sunday
July 2nd and 3rd, 1960

Temple Sessions *Grand Banquet*
Testimony Meeting *Talent Show*
Special talk by Alvin R. Dyer

MAKE YOUR PLANS NOW

President J. Reuben Clark, Jr., apostle, prophet, author, scholar, diplomat, has brought spirituality and honour to the Church which he serves. Born on September 1, 1871, in Grantsville, Utah, he now approaches his 89th birthday. He is the oldest of the General Authorities and is one of the most loved men of the Church. Reflecting this love, the British saints pay tribute to a great man of God

Millennial STAR

APRIL 1960 Vol. 122 No. 4